FREE-GRACE:
OR
THE FLOWINGS
OF
CHRISTS BLOOD
Freely to SINNERS.

Being an Experiment of *Jesus Christ* upon one who hath been in the bondage of a troubled Conscience at times, for the space of about twelve years, till now upon a clearer discovery of *Jesus Christ*, and the *Gospel*:

Wherein divers secrets of the Soul, of Sin and Temptations, are experimentally opened, and by way of Observation, concerning a *natural condition*, and a *mixed condition* of *Law* and *Gospel*.

With a further revealing of the *Gospel* in its glory, liberty, freeness, and simplicity for Salvation.

By *John Saltmarsh*, Preacher of the Gospel at *Brasteed* in *Kent*.

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TO

My HONOURABLE FRIENDS
Sir *John Wray*, Knight and Baronet; Sir *William Strickland*, Knight and Baronet.

Both MEMBERS of the Honourable HOUSE of COMMONS.

Honourable,

I Know ye both well to have loved the acquaintance of *Truth* long, and in those times when *Truth* was an Errour, and *Light* Darkness in

the account of moſt; therefore I hope the ſame Lord will not ceaſe to reveal to you more of himſelf, till ye come to know as ye ſhall be known. The *Truths* (if I miſtake them not) I here preſent you, are of *Free-grace*, ſuch things, as if cleared to the World, would enlighten us more in the *Myſtery of Iniquity* than any other. There is one thing appears to us in the diſcovery of this, which is *Love*, God loving us freely, and ſending out his Spirit of Love into our hearts; this ſhould be that only Principle of Power in Believers now under the Goſpel: *Love* began all the work of Sal-

va-

vation in God, and *Love* should carry on this Work of Salvation in men. This is a way of Service, which none know, but those whom the Son hath made *free indeed.*

The Lord fill ye with this *Love*, that ye may obey as gloriously as ye are commanded in the Gospel, and that the experiences of *Free-grace* may dwell richly in ye; that ye may spiritually judge of the finer and more subtile parts of *Antichrist.* All is not in that gross *Idolatry*, which is seen and felt, there is more of mystery than so in it.

I could not but thus publickly acknowledge ye, who are

such publick Assertors of that Liberty we of this Kingdome enjoy at this day, and because ye have acknowledged me in many favours to my self formerly; for which I am

Your Servant in

the Lord,

John Saltmarsh.

An Occaſional WORD.

IT would be matter of much Peace amongſt Believers, if the names of *Antinomian*, and *Legal Teacher*, and the reſt, might be laid down, and no mark or name to know one another by, but that of Believers that hold thus and thus for diſtinction: Surely, *carnal ſuſpitions* and *jealouſie* do much increaſe our differencies. Some hearing the *Doctrine* of *Free-grace*, think preſently there will follow nothing but *looſeneſs* and *libertiniſm*; and the other hearing of *holineſs*, of *duties* and *obedience*, think there will follow nothing but *legalneſs* and *bondage*, and *ſelf-righteouſneſs*; and upon theſe *jealouſies*, each party *over-ſuſpecting* the others *Doctrine*, bends againſt one another in expreſſions ſomething too uncomely for both; and there are ſome *un-*

warrantable notions to be found on all ſides. But let us conſider:

Can the *Free-grace* of *Jeſus Chriſt* tempt any one to ſin of it ſelf? Can a a *good tree bring forth evil fruit?* And ſhal we call every one *Antinomian* that ſpeaks *Free-grace*, or a little more *freely* than we do? If any man ſin more freely becauſe of *forgiveneſs of ſins*, that man may ſuſpect himſelf to be *forgiven*; for in all *Scriptures* and *Scripture-examples*, the more *forgiveneſs*, the more *holineſs*; Mary *loved much becauſe much was forgiven to her*; and *righteouſneſs* and *holineſs*, *blood* and *water*, *Jeſus* and *Lord* and *Chriſt*, *called* and *juſtified*, are ſtill to be found together in the *Word*.

There are ſome too of another ſort, who make ſome noiſe of *Free-grace*; but if all were well obſerved, it is not ſo *free* as it ſeems. I have heard of a *Gentleman*, that becauſe he would ſeem very *free* to his Neighbours, bid

fill

fill out Wine freely; but he had commanded his *Servants* beforehand to *burn* it, that it should be too *hot* for any of them to drink. I wish the *Wine* in the *Gospel* (by some) be not overmuch heated by the *Law*, and *conditions* and *qualifications*, that poor souls cannot taste of it freely, and yet seem to fill it out freely too. *Free-grace* may be there in the *notion* of it, yet not in the *truth* of it. The *Arminians* boast themselves to be as great Patrons of *Free-grace* as others: And why? Because they teach, that all that is still given to man, is for *Christ*, and in *Christ*; and though by Faith and Works, yet all that is *free-gift*. So the *Papists* boast of *Free-grace*, *That Christ is given freely from the Father for sinners*; and it is of *Free-grace* that we are accepted, though of *Works* too: So as surely there is some *other way* of carrying *Free-grace*, then by joyning *men* so into the Work; for else it is but a

Popish, an *Arminian* Free-grace.

Jesus Christ hath appeared more of late, and his *glory* hath been more abroad, then this *Kingdom* ever saw before; and indeed *Antichrist* goes never rightly down, but when *Christ* is lifted up; and if *Jesus Christ* had been more in the *divinity* of these later times, and in their *Preachings* for REFORMATION, and *Moses* lesse, we had not onely had more of his *grace* but more of his *glory* then we yet see.

Yet I do not see, that the *power* of *Christ crucified*, is so abroad among *beleevers* as it should be; but some *severall Ordinances* are rather the businesse of this age: Yet thus it hath been alwayes, whenever there were any *shadows* or *carnal Ordinances*, beleevers went more after them, then *Christ himself*. Under the *Law* it was so, and under the *Gospel* it is so; some *outward truths* of *Christ* are sought after more then *Christ himself*, and we make more

of

of the *beams* then the *Sun of righteousnesse*, and rather *warm* our selves by the *sparks* then the *fire*; like those *Souldiers* who cast lots for his *Garment* but let his *Body* alone upon the *Crosse*; not but that every *thing* of *Christ* is precious, yet nothing so precious as *himself*. So as *These things ought we to have done, and not to leave the other undone.*

I hope by this time *Free-grace* is no *Antinomianism* amongst Believers; yet it hath been ever *Satans Policy*, and the *Lords Providence*, to mannage a *Truth* sometimes through a whole Age, yea, and Ages too, in *another name* than its own; and some other Age have seen it for a *Truth*, which *God* would not reveal to those unthankful times. Light hath walked abroad in a Vail of Darkness, and *Truth* in the likeness of *Error*; and Christ hath been *Crucified* by those, who after knew him for their *Lord of Glory*.

Glory, and were wounded for him, whom they had wounded themſelves. O that the times we live in, had not too many of theſe, who would *perſecute* that *Chriſt* now, whom hereafter they may *preach*.

But I have done; and if I have erred in any thing (for I ſee *but in part*, and *know but in part*) it is in filling out that *Wine* too freely; which the *Maſter of the Feaſt*, if I miſtake not, hath bidden me, ſaying, *Drink, yea drink abundantly, O Beloved*, Cant. 5.

To

TO THE READER.

IN the *Experiment of this* ſoul, *you may ſee a* Spirit *of* adoption *in* Bondage, *and one made* poor *in* Spirit *through the* ignorance *of the* riches *of* grace, *and by a* legal faith (*as I may ſay*) *both under* Grace *and the* Law *at the ſame time. Surely ſuch* legal beleevers *are as much ſubject to* death *and* bondage *in their own apprehenſions under the* Goſpel, *as they were before, under the* Law.

You have here the frame *of this* ſoul, *or the* conſtitution *and* condition *of a* Spirit *before* converſion, *under* converſion, *and under the* relapſe *or* falling back *into the* ſame ſins, *and under the* temptations *for theſe ſins, and under a* legal recovery *out of thoſe* temptations, *and under a* fuller revelation *of* grace *and* truth, *onely drawn out of their own experiences,*

riences; by which we may see what the want of the knowledge of Jesus Christ *is. And the more* Christ *is known, and that* love of God to the Sons of men *which was* manifest *in the* flesh, *the more that* glorious liberty *from the* Law, Sin, *and* Satan, *is manifested in that soul. This made* Paul *desire so to know nothing* but Jesus Christ and him crucified: *And the more this* light *of the* Gospel *shines in the* face *of* Jesus Christ, *the more doth the ignorance of* flesh *and* blood *dissolve; and the* shadows *of the* Law, *as doubts, fears, terrours which are cast in, vanish before it:* For the day breaks, and the shadows flie away. *The onely scope of this* Discourse *and* Observations *is, to hold forth the* glory *of* Free-grace; *and that by this one* Experiment, Wisdome might be justified of her Children. *O the* riches *of his* grace! *O the* fountain *of his* love! *O the* exceeding *and* comprehensive freeness, *and the* flowing *of his* blood *washing us, when we are* polluted *in our* own! *Thus he calls* us beloved, *when we are* not beloved; *and we who had not* obtained mercy, *do* obtain mercy.

And I thought my self not a little happy to have such an effectual *door as this opened, to deal with the experiences of a* soul *in this kinde.*

And

And for the following Conference, *and for my* Obſervations, *and other particulars, I took this occaſion to draw out my diſcourſe of* Grace *and* Goſpel-glory, *from the faithful experiences of ſuch a* ſoul, *wherein the work of* nature *and* grace, *and* Spirit *and* Satan, *was clearly viſible and diſcernable, rather then to* found *them upon meer* notions *and* conjectural Principles. *For in the experiences of a* ſoul, *we may more clearly diſcern the* deep things *of the* Spirit, *reading them in the* ſpirits *of ſuch as poſſeſſe* Chriſt, *(as in the Counterpane of the* Scriptures; *) for there* truth *anſwers to* truth, *as in* water face anſwers to face.

THE

THE CONTENTS Of the Book.

CHAP. I.

OF the Parties natural condition, and how they felt themſelves in their ſtate of nature, before they could perſwade themſelves they had taken Chriſt. P. 1.

Obſervations.

1. *Of the bondage that a meerly carnal man ſins in, and where true ſpiritual freedom is.* P. 3.
2. *Of the reſiſtings of ſin, and ſorrowings for ſin, which are in a natural man.* P. 5.
3. *How far many go in a formal profeſſion and meer natural Religion, raiſed up a little by the power of the Word.* Pag. 7.

CHAP.

CHAP. II.

OF the Parties first troubled for the sins they lived in, which is supposed to be the time of conversion, or calling, or light from Christ. Pag. 11.

Observations.

1. *Of the Preachers several dealings with this Party to settle them, and not in a way of beleeving first.* P. 26.
2. *The unstableneſſe of such as are not converted in a pure Gospel-way.* P. 33.
3. *The several wayes which the Lord makes use on to salvation.* P. 35.
4. *The want of true Gospel-knowledge in Jesus Christ, is the cause of many distractions in beleevers.* P. 36.
5. *The opening Jesus Christ in the Gospel, is the best and sureſt way to deal with sinners.* P. 39.
6. *A further opening of the doubtings of a soul not clearly discerning the power of the Gospel.* P. 43.
7. *The working of the Spirit of Christ in a soul, though not so clearly enlightened.* P. 46.

CHAP.

CHAP. III.

OF the Parties falling into the ſame ſins in ſome meaſure which they had lived in, in their unregenerate ſtate, from whence all their late bondage hath been. P. 50

Obſervations.

1. *The danger of placing aſſurance moſt in mortification of ſin.* P. 53.
2. *The danger of drawing our comforts moſt from the change in the outward man.* P. 54.
3. *The ſpiritual condition in this life, more in being juſtified from ſin, then cleanſed from ſin.* P. 56.
4. *The greateſt temptations upon ſinning in an enlightened condition.* P. 57.
5. *That back-ſliding or relapſing, is much miſtaken, and mortification of ſin; of the more myſtical mortifications beleevers have.* P. 59.
6. *The ſum of the myſtery of mortification of ſin in a beleever.* P. 65.
7. *That there is danger in putitng too much upon the ſin of relapſing or back-ſliding in beleevers.* P. 69.
8. *The concluſion concerning the myſtical and ſpiritual mortification.* P. 73.
9. *Some Scriptures concerning falling away, interpreted.* P. 75.

CHAP. IV.

CHAP. IV.

THe Party, after ſuch openings of the frame of their ſpirit, is now diſcourſed with upon certain particular Queſtions. P. 78.

The Parties ſeveral Doubts anſwered.

1. *That they are not therefore beloved of God or in Chriſt, becauſe they fell back again into ſin.* P. 79.
2. *Becauſe they found not a change in the whole man.* P. 80.
3. *Becauſe they feel not themſelves ſanctified, they think they are not juſtified.* P. 81.

CHAP. V.

THe Parties great Doubt concerning faith or beleeving. P. 92.

1. *The great Goſpel-ſecret, concerning faith or beleeving.* Ibid.
2. *We are firſt to beleeve, and all other gifts will follow.* P. 97.

The ſeveral wayes opened, how the myſtery of Godlineſſe and Free-grace hath been received in, and in what degrees it hath been enquired for in this preſent age. P. 106.

1. GOds *firſt revealing himſelf to man in goodneſſe nd Free-grace.* P. 107.
2. *Gods Free-grace to ſinners more diſcovered.* P. 111.
3. *More of Gods free-grace and Love; of mans ſin, and redemption, diſcovered.* P. 114.
4. *The Son of God how conſidered in the work of ſalvation.* P. 119.
5. *Gods love manifeſted in the Goſpel-expreſſions.* P. 124.
6. *The new Covenant, no Covenant properly with us, but with Chriſt for us.* P. 125.
7. *Gods manner of Covenanting.* P. 127.
8. *They that are under Grace revealed, are no more under the Law.* P. 128.
9. *When God is ſaid to be in Covenant with the ſoul.* Ibid.
10. *A juſtified perſon is a perfect perſon.* P. 129.
11. *Sin ſeparates not his from God, but from Communion*

Communion with God. P.130.
12. *Christ in the flesh.* Ibid.
13. *Christs being in our own nature.* P.131.
14. *Christs love.* Ibid.
15. *Christ doing and suffering for our sakes.* P.132.
16. *Christs Mediatorship.* Ibid.
17. *The right general Redemption, by the second* Adam. P. 133.
18. *Christs love.* P.134.
19. *Christs blood.* Ibid.
20. *Christs blood powred out.* P. 135.
21. *Christs Vesture dipt in blood.* Ibid.
22. *Christs comelinesse.* P. 136.
23. *Christs beauty.* Ibid.
24. *Christs names.* P. 137.
25. *Christ and His.* Ibid.
26. *Christs love in Heaven to us, or Christ exalted.* P. 138.
27. *The Gospel is Christ revealed.* Ibid.
28. *The mistery of Christ in the Gospel, a mystery of love.* P. 139.
29. *A believers glorious freedom.* P. 140.
30. *All the sins of believers done away on the Crosse.* Ibid.
31. *Christ offered to sinners.* P. 141.
32. *A believer must live in Christ, not in himself.* Ibid.

33. *How*

33. *How Christ and a beleever were one in ſi and righteouſneſſe.* P. 143
34. *We muſt come before God as having pu on Chriſt firſt, not as ſinners and unrighte ous.* P. 144
35. *The Law is now in the Spirit, and in the Goſpel for a believer to walk by.* P. 146
36. *Legal and Goſpel-commands and duti* P. 147.
37. *The Goſpel in the holineſs and grace of* P. 150.
38. *The new Covenant further ſet forth to b meerly a promiſe.* P. 152.
39. *The way of aſſurance for believers* P. 155.
40. *The Goſpel-Miniſtration very glorious* P. 157.
41. *In what kinde the Goſpel is glorious* P. 160.
42. *The form of the Goſpel, or way of diſpen ſation.* P. 163.
43. *Goſpel promiſes.* P. 164.
44. *God under the Law; and the Goſpel legal, and Goſpel-worſhippers.* P. 166.
45. *God and His in Reconciliation.* P. 169.
46. *The fears of weak believers; and their remedies.* P. 171.
47. *Remedies to each fear.* P. 175.
48. *Legal*

48. *Legal conversion.* P. 177.
49. *When the Spirit of adoption works not freely.* P. 179.
50. *Opinions make men legal.* P. 181.
51. *Jesus Christ offered to sinners as sinners.* P. 184.
52. *The simplicity of the Gospel-salvation, easie and plain.* P. 190.
53. *Christ and every part of Christ to be studied, and believed in.* P. 194.

The several wayes of Free-grace, and the general point searched. P. 197.

THe first way of Free-grace, free without all conditions of Grace. Ibid.
A second way of Free-grace, free onely with conditions. P. 198.
A third way of Free-grace, free onely upon condition. P. 199.
A fourth way of Free-grace, free meerly in extent. Ibid.

Some Truths of Free-grace ſparkling in former Writers, and in ſome famous approved men of our times, in Teſtimony to what is in this Diſcourſe of Free-grace. P. 204.

THe Law by the Preaching of it, cannot reform, but onely Faith. Ibid.

No preparatory works before Chriſt. P. 205.

Free-grace hath many enemies. We ſhould ſtand for Free-grace. P. 206.

Faith is no condition of the new Covenant of Grace. Ibid.

We have all in Chriſt. P. 207.

Chriſt is every thing to us. P. 208.

God was never an enemy to his. P. 209.

That we and thoſe commonly called Antinomians *differ little.* Ibid.

Concerning our not reſting on ſight, or our own graces for aſſurance. P. 211.

The Law as given by Moſes, *no rule to Chriſtians.* P. 212.

Faith before Juſtification is no Grace. P. 213.

God is never an enemy to his though ſinning. P. 214.

Chriſt promiſed to ſinners as ſinners. P. 215.

A believers Law is Chriſt, and his Spirit. P. 216.

The

The Flowings of Christs Blood freely to Sinners;

Occasioned by an Experimental Discourse.

Chap. I.

Of the Parties natural condition, and how they felt themselves in their state of nature, before they could perswade themselves they had taken Christ.

Quest.

What manner of life did you lead, as you can well remember?

Answ.

I continued in a course of some particular sins long.

Quest.

Had you no fits of terrour of conscience in your continuance in those sins?

Answ.

I had some gripings and accusations in my continuance in those sins; but they tarried not with me.

Quest.

Had you any reluctancy in sinning, or did you it with full consent?

Answ.

Yea; with full consent, to my remembrance.

Quest.

Were you much delighted in those sins, so as you committed them with greedinesse, or were you over-powered partly through the strenth of corruption?

Answ.

I delighted in them, and felt no overpowring of that kinde.

Quest.

In this your natural state, how far did the light of conscience check you or put you upon any Reformation?

Answ.

Upon some duties of Prayer, and hearing the Word; and checks divers times I had.

Quest.

Were not your checks such as put you upon some other Religious duties?

Answ.

Answ.

Yea; both upon Prayer, and I made many Vows and Covenants against that corruption.

Quest.

But did you not seem to be satisfied in the doing of those, as if all were well betwixt God and you, having done something that was commanded you in Gods Word?

Answ.

Yea, I thought all was well, till I brake the bonds and vows I had made, and then I was full of terrours and checks again.

Quest.

Well: The time being so long since, we shall let alone further Questions in this, here being enough to let us see something of your natural conditions.

OBSERVATIONS on the former *Discourse.*

I.

Of the bondage that a meerly carnal man sins in, and where true spiritual freedom is.

THey that are in a meer natural or carnal state, though they sin freely, with *consent* and *delight*; yet they *sin* under

bondage, being not able to obey a better *law*. We know a *Bowl* that hath a ſtrong byas runs freely, yet all the motion is on that ſide that the byas lies; ſo men in nature run all that way the power of their corruption weighs them, whether to *luſt* or *drunkenneſſe*, or, *coveteouſneſſe*, &c. And this is the miſery of men in their *ſin*, and not ſet *free* by the *Son Jeſus Chriſt*, that they are but the *ſervants* of *ſin* and *Satan*, though they conceive they ſin at pleaſure, and at their own wills; *While they promiſe them liberty, they themſelves* (ſaith the Apoſtle) *are the ſervants of corruption; for of whom a man is overcome, of the ſame he is brought into bondage*, 2 *Pet.* 2. 19. And ſuch is their condition, as they have no ſtrength for *obedience* to a *better law* then the *law* of *ſin*; *For the carnal minde is not ſubject to the Law of God, neither indeed can be*, *Rom.* 8. Take any whoſe *ingenuity* or *wit* lies fully to one way of *trading* or *art*, he cannot *naturally* apply himſelf to any *other*, but you may diſcern much *bungling* and *unſutableneſſe*; So in thoſe that are *naturally ſinfull*, without any power of Chriſt within them, they cannot *frame* themſelves to the *wayes* of *God* but in a way of *bungling*, and *hypocriſie*,

pocrisie, or *meer form* of *Religion*, like them that could not sound *Shibboleth* but *Sibboleth*. It is onely *Jesus Christ* the *Son*, that can make us *free*: *If the Son make you free, then are you free indeed*. And this freedom is a true *spiritual freedom*, both from the *dominion* or *law* of *sin*, which is the curse; and *nature* of *sin*, which is the corruption. *The law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death*; And such a freedom is like *Paul's*, who would not acknowledge himself free as a *Roman* should be, till the *Magistartes* themselves came to the prison, and pronounced his *liberty*: So the *beleever* will not count himself free indeed, but from *Jesus Christs* own *persence* and *command* upon his soul; for it is he onely that brings the *prisoners out of prison*.

II.

Of the resistings of sin, and sorrowings for sin, which are in a natural man.

They that are yet in their carnal or unregenerate state, have certain *convictions* against *sin*, from the law of their natural conscience, which is strong enough to *re-*

prove, but not to *reform* or *change* into a *new creature*: So as the condition of ſuch is a very deceiveable condition; for thoſe kinde of inward woundings or remorſe for ſin, do make them conceive that ſome better *light* or *principle* bears rule in them then there doth, becauſe they find a conflict ſometimes bearing the *Image* of that *ſpiritual warfare* which is betwixt the *fleſh* and *ſpirit* in the regenerate ones; when as all their *reſiſtings* of ſin or *ſorrowings* after the commiſſion, is onely becauſe they commit it againſt ſome inward *law* or *beam* of natural *glory* and *excellency* which is in the ſoul, whereby it in part *condemns* and *excuſes* it ſelf in its converſation. This is that the Apoſtle ſpeaks on in the *Gentiles, which having not the law, do by nature the things contained in the law, which ſhew the work of the law written in their hearts*, *Rom.* 2.14,15. Yet this *natural law* is but very weak in reſpect of any *tranſforming power* it hath, as the *Law of the Spirit of Jeſus Chriſt* hath in it ſelf. We ſee in a *clear froſty* night, though the *Moon* ſhines very bright, and the *Stars* too: yet not ſo, but it is *cold* and *hard*, as if there were no *light* at all; but the *Sun* hath another kinde of *power* and *enforcing warmth* in

in the *beams* of it: So it is in those that are enlightned onely by the *law* of *nature* or *conscience*, that are *cold* and *hard* or *impenitent*, and have no *warmths* or *meltings* as are in the true beleevers or regenerate.

III.

How far many go in a formal profession, and meer natural Religion, raised up a little by the power of the Word.

I observe, they that are in their carnal state, are by the *power* of the *Word* and the *common light* of *conscience* bearing witnesse to the *law* of the *Word*, carried into a *form of Religion*; but it is such a form as is made up most of *outward obedience* and *observations*, while the *power* and *spirit* of *Jesus Christ* is not in all their thoughts, they looking at *God* no otherwise then in a kinde of natural way or notion, and so forming up a *Religion* according to themselves, of *pleasing* and *displeasing*, and by what *they do* or *do not*, and putting all *satisfaction* and *pardon of sin* and *salvation*, in things of *form* and *outward obedience*, as *Vows*, *Covenants*, *&c. outward Reformation*, *&c.* And thus, *though they know God, yet they glorifie*

him not as God, but become vain in their imaginations, and change the glory of the incorruptible God into an Image made like unto corruptible man; For *going about through* a natural knowledge or light *to eſtabliſh their own righteouſneſſe, they ſubmit not to the righteouſneſſe of God* or *Jeſus Chriſt*. So as here we may ſee the danger of reſting in ſuch *carnal forms* and *convictions*, and *way of obedience* without the power of Jeſus Chriſt; there is but a more glorious *damnation* to be got at beſt in them: Therefore let us breath towards the more *excellent* and *powerfull* workings of the *Spirit* of *Jeſus Chriſt*, becauſe all other *faith* is but a *dead faith*; which though it may go far in the *reſemblance*, carrying the *image* of ſomthing like the *new man*, as the faint reflections of the Sun in a cloud look like the Sun, but are not; and may both deceive the *ſoul* of the *perſon* where it is, and of *others* that judge but according to the appearance; yet there being no true ſpiritual life in ſuch a ſoul, no *Chriſt formed* in ſuch a ſoul, there can be neither any right *ſpiritual enjoyments*, nor any ſolid Communion with God in Chriſt; and yet all the *changes* of the *ſpirit* may ſeem to be there to ſuch a *carnal formally-deceiving heart*: There may be

repentance

repentance or a kinde of *ſorrow* for ſin, as *Ahab* had; there may be a kinde of *joy* in the *Goſpel-Ordinances*, as *Herod* had, there may be a kind of *reforming*, as in the ſame *Herod* who *did many things* that *John* taught; there may be a kinde of *faith*, as in them who *beleeved* in the *Parable*, and in time of *temptation fell away*; there may be a kinde of frequenting the *Word Preached*, as in thoſe that ſay, *Have we not eaten, and durnk in thy preſence, and thou haſt taught in our ſtreets*; there may be *convictions of ſin*, as in *Felix* who trembled at *Pauls Preaching*: But all theſe are not yet in the *power of Chriſt*, nor in the *life* of the *ſpirit*; and therefore all ſuch Religion is but that of a *carnal profeſſor* or a *ſelf-deceiver*, or *ſelf-hypocrite*, who deceives not *another* more then he doth *himſelf*: And in a *Religion* or *form of godlineſſe* of this nature, there goeth alwayes a *ſpirit of bondage* or *fear* with it, which ſhews ſuch to be *children* of the *Bond-woman*, not of the *free*; for the *Son* having never made them *free*, they cannot be *free indeed*, nor can there be any of that *pure joy* and *peace* in *beleeving*; ſo as the *fruits* and *ſeeming-graces* of ſuch, are but like the *berries* upon the *thorn* in the way ſide, not like the *grapes* upon the *vine*;

and their *comforts* are *damped* ever and anon with the workings of the *spirit* of *bondage* and *fear*, which make them like *Belshazzar*, to be afraid in their time of feasting and most formal profession, because of the *hand-writing of Ordinances* upon the wall, or the *law*, unto which they are yet in *bondage* upon every sin, and failing, being ever awakened by the curse and condemnation due to sin: And thus like *wandering stars*, and *clouds* without water, they are ever rolling up and down, and never established; they are not built on that *Rock*, *Jesus Christ*; and other *foundation* can no man lay: And such live like children, who onely *wink* and will not *see* that danger they are afraid on: So many of these, they dare not look on their former lives, nor cast up their account of sins, nor reckon with their consciences; for the *blood* of *sprinkling* is not there, and without blood there is no *remission*; and without *remission* there is no *boldnesse* against *sin*, no *looking conscience* in the face.

CHAP.

CHAP. II.

Of the Parties first troubled for the sins they lived in, which is supposed to be the time of conversion, or calling, or light from Christ.

Quest.

HOw came you to be troubled for these sins? Was it from some Sermon, or some Discourse, or reading the Word, or how?

Answ.

It was not by Sermon, nor from any Discourse, nor by reading the Word.

Quest.

Was it by some sudden accident, or rather providence?

Answ.

Yea; by some sudden accident or providence.

Quest.

Had you left this course of sin before this accident or providence?

Answ.

Answ.

Yea.

Quest.

How did you leave it? Upon any strong conviction, or sleight conviction onely because you would leave sin in the general? Or, *Was your sin left by you upon some particular evill you saw in it?*

Answ.

I left it, because I saw it was a sin, and I had a desire to leave what *Preachers* bid me leave.

Quest.

But how came you first as you thought to be convinced against this sin?

Answ.

By the *accident*, which was this; Going to reprove one of a *particular sin*, whom I had said in a *rash word* I would never reprove again, and at the instant, an *horrour* and *trembling* fell upon me, and then my course of sinning came into my thoughts.

Quest.

How came your trembling first upon you? Upon the breach of your word, or upon the thoughts of your living in sin?

Answ.

First, upon the *breach of my Word*; then, that

that was taken away, and the other onely of my living in ſin remained.

Queſt.

Did you open your minde to the party that you went to reprove?

Anſw.

Nay, But told the party they were undone, and they had undone me.

Queſt.

What did you in your trouble of minde?

Anſw.

I ran up and down, and could not reſt, but thought my ſelf undone, and was as it were diſtracted in my ſelf.

Queſt.

How long did you conceal it?

Anſw.

It was a yeer before I revealed it.

Queſt.

Were you not quiet ſometimes in conſcience?

Anſw.

Yea, I thought my conſcience quiet divers times in that yeer, and ſometimes I wondered in my ſelf at my trouble: then on a ſudden it came upon me again.

Queſt.

Did you not in this yeer apply your ſelf much to Sermons..

Anſw.

Answ.

Yea, but not with delight; I was even loth to hear.

Quest.

Why were you loth to hear? Was it through fear to be more wounded by Sermons, or from some carnal slothfulnesse in you?

Answ.

Nay, for I thought every *Sermon* would rise in judgment against me; yet I was in a sad condition in that, even in a strait betwixt hearing, and not hearing; for if I did not hear, I was afraid that I contemned the Ordinance; and if I did hear, I was afraid of judgment.

Quest.

How came in the trouble or terrour upon you when it came in? Through much thinking of living in sin, or how?

Answ.

It came in suddenly, and very violently, when I would not have thought of my former life.

Quest.

Would you not apply your self much to company or businesse, to put away such thoughts?

Answ.

Yea; I would do in that kinde, what I could

could to put them from me.

Queſt.

What ſpiritual courſe did you take then?

Anſw.

I ſought much by prayer, that God would comfort me, that I might not reveal my condition.

Queſt.

Whether had you any ſtrong perſwaſion to reveal your condition?

Anſw.

Yea, very ſtrong.

Queſt.

Were thoſe perſwaſions ſudden, or ſome continued ſettled perſwaſions?

Anſw.

They were not ſudden, but continued upon conſiderations with my ſelf, that I could not in my ſelf be ſatisfied.

Queſt.

Did you then reſolve to reveal your condition?

Anſw.

Yea; but when I came to *Preachers*, I went away oftentimes, and did not reveal my ſelf; nay, I could not, it went ſo againſt my heart, and temptations of fear and ſhame were upon me.

Queſt.

Queſt.

But when you deſired to reveal your ſelf, was it upon thoughts to get ſomething of advice from them in the general to allay your trouble, or that you might receive ſome ſoul-ſatisfaction, and true ſpiritual comfort?

Anſw.

One main thing, I am ſure, was to get ſome ſoul-ſaving-comfort, and partly in reſpect of ſome other concerned with me.

Queſt.

When you came to deal with the Preachers you came to, what deſires had you towards Chriſt as you remember?

Anſw.

When I came to them, I would have done any thing, and deſired that they would preſcribe me any means that I might finde Chriſt.

Queſt.

How did you finde your ſelf for the time after you had revealed your ſelf? In what diſpoſition to the means of grace?

Anſw.

I had an earneſt deſire after ſalvation, and I was very much afraid of ſin; I could neither think, nor ſpeak, nor do, but in fear of ſin; nor methought could I be content

with

with *desires after salvation*; but I earnestly desired after *holinesse of life*, and *doing the will of God*.

Quest.

When you did reveal your self to some Preacher, what did he say to your condition?

Answ.

He said, he made no question but it was an happy condition, because God had revealed my condition to let me see my sin.

Quest.

What course did he bid you take?

Answ.

He bid me be humbled for *sin*, and *pray*, and set me upon *duties*; but I heard not any thing of *Christ* spoken yet.

Quest.

What did you say to this?

Answ.

I object I could not pray.

Quest.

What said he to you then?

Answ.

He asked me if I could not *desire to pray*, and told me my *desires to pray* were *prayers*; he told me *Hezekiah* could not *pray* but *chatter*, and yet it was accepted; he told me of the *Publican* who said, *Lord be mercifull to me*

me a ſinner; and asked me if I could not ſay ſo much.

Queſt.

Did not theſe ſatisfie you?

Anſw.

Nay, theſe did not ſatisfie me; for that Scripture was in me, *Theſe people draw neer to me with their lips, but their hearts are far from me*; and methought, my heart was not as it ſhould be, nor *ſpiritual* enough.

Queſt.

It ſeems then you were not ſatisfied with that he ſaid?

Anſw.

Yea; for I asked him how I might know *my deſires* to pray were for *Gods glory*, and not my *own ends*.

Queſt.

What anſwer did he make to you?

Anſw.

He ſaid, by the *conſtancy* of them.

Queſt.

What did you ſay to that?

Anſw.

I anſwered, ſometimes I had *ſome deſires*, ſometimes *cold deſires*, ſometimes *no deſire*.

Queſt.

What did he ſay then?

Anſw.

Answ.

He said, desires were not always *alike*, sometimes *flagging*; but because I did not *rest* in *not-desiring*, therefore he said my desires were constant.

Quest.

Were you not satisfied with that answer?

Answ.

Nay; for I thought I must have more then *desires*, I must have *endeavours*; I thought *desires* were nothing, but sometimes I had *no desires*.

Quest.

What said he then?

Answ.

He asked me if I had a *desire* that I might *desire*; that was a stay to me a little, but it would not hold.

Quest.

What else did he bid you do?

Answ.

He bid me repent, and be sorry for my sin.

Quest.

Could you not be sorry?

Answ.

Nay I could not be sorry for a sin as a sin against God, I thought; but for fear of *hell* and *damnation*, which I thought was a *legal sorrow*

ſorrow, and *ſlaviſh terrour*, which *Judas* and *Cain* had.

Queſt.

What ſaid he to that?

Anſw.

He ſaid, ſorrow for ſin might go with ſorrow for puniſhment, as *David* ſaith, *I am afraid of thy Judgements.*

Queſt.

What did you ſay to this?

Anſw.

I ſaid, *great ſins* ſhould have *great ſorrows*; my ſins which had been a great part of my life, I did not ſorrow enough for them.

Queſt.

What ſaid he then?

Anſw.

He told me of that place of the *Corinthians*; *Yea, what fear, yea, what indignation, &c.* And asked me, if theſe were not in me; I anſwered him as I did before, yea, theſe were in me; but, I queſtioned the *truth* of them.

Queſt.

What did he then?

Anſw.

He bid me try further.

Queſt.

Queſt.

And what did you upon further tryal?

Anſw.

I found I could ſorrow more for outward things, as for the *horrours of hell*; but I had not ſuch a ſorrow as ſhould be in *Gods children*, as *brokenneſſe* of heart, and *meltingneſſe* of heart.

Queſt.

How did other of the Preachers you went to, deal with you?

Anſw.

Others bid me be ſorry for my ſins, and lead a better life; and made no queſtion but my condition was happy.

Queſt.

Could you not fall then upon ſuch a courſe as they bid you, and be contented?

Anſw.

I did deſire to enter upon ſuch a courſe, but I could not pray, nor I could not repent, nor I could not walk in ſuch a courſe.

Queſt.

But did they not talk to you of beleeviing?

Anſw.

Yea, they ſaid I muſt labour to beleeve, and that Chriſt *came into the world to ſave ſinners*, and *ſuch were ſome of you, but ye are waſhed*,

washed, and ye are cleansed: But this their urging me was not at first, but a good time after they had bidden me to repent and be sorry.

Quest.

Did all say to you you delt with to this purpose?

Answ.

Nay; one bid me beleeve meerly in Christ. I asked him how I could beleeve; he told me, *Christ came into the world to save sinners*, and I was bound to beleeve, because I was lost in my self, and saw a need of Christ.

Quest.

Did he not bid you seek for qualifications or conditions first in your self?

Answ.

Nay; I might *kindle sparks*, he said, and lie down in the *sparks* of my own *kindling*.

Quest.

When they did apply promises to you, why could you not lay hold of them?

Answ.

I thought I could not; I was not *conditioned* for the promise; for there was such *conditions* in them, as I could not finde.

Quest.

Queſt.

Did you not ſee any need of Chriſt?

Anſw.

Yea; but it was I thought rather for my ſelf ends, then for love to Chriſt. One asked me, if I could be contented without Chriſt, if it were poſſible that I had my ſins pardoned, and peace of conſcience, and not have Chriſt: I anſwered, I did not know.

Queſt.

But after all theſe proceedings, and ſoul-conflicts, which I perceive you had, and your dealings with many concerning your condition, How came you to that aſſurance of your calling and the ſpirit, as you were once perſwaded you had?

Anſw.

I ſhall relate unto you my experiences which I had (as I was then aſſured on) of my calling.

Firſt, When I was minded to make away my ſelf for my ſin, the *Lord* ſent into my minde this word, *I have loved thee with an everlaſting love*: Ah thought I then, hath *God loved me with ſuch an everlaſting love, and ſhall I ſin againſt ſuch a God!*

Secondly, I had many doubts and fears, but

but through the ſtrength of Chriſt I overcame all: Theſe doubts and fears aroſe from the examination of my ſelf, how I could finde the work in my ſoul agreeable to that teſtimony; for I was much afraid of being deluded.

Thirdly, The promiſe in *Iſai.* 55. 1. did ſtay my heart, and Chriſt in my partaking of him in his Ordinances, did ſweetly witneſſe, and exceedingly, that he was my *Chriſt.*

Fourthly, I went on for ſome time full of joy and of comfort, upon theſe promiſes; and another I had, *Fear not, I will be with thee, I will never leave thee, I will never forſake thee.*

Fifthly, I was in fears again, that I could not pray, but I had a promiſe, *I will fulfill the deſires of them that fear me*: Theſe, and many more, were my grounds and evidences, which I thought were right then when I had them.

Sixthly, Sometimes in hearing the Word, Chriſt did witneſſe to my ſoul, yet but ſeldom.

But, O how I did ſtrive againſt this work, as I thought, of my *being called*, to put a way all *promiſes* of *mercy* from me: I may

I may justly say, *The Lord saved me whether I would or no.*

Sometimes I was dead and could not pray, sometimes very much quickned and stirred up, and I could poure out my soul in much sorrow and remorse for sin. O methought, I could spend a whole night in praying for what my soul wanted!

That which I much desired in prayer, was still, that my sinful soul might be healed of sin; and that running issue of sin that ran and ceased not, might be stopped.

Yet in this my time, and those dayes, I seldom desired pardon of sin till I were fitted for mercies: But now I see we are pardoned freely, I cannot even now but say this, O rest not therefore in your own duties, lest you perish in the sparks you kindled, as I had almost done.

I observed a good providence of the Lord to me, in providing me still many Christians to complain to in this my condition.

OBSERVATIONS on the former *Discourse*.

I.

Of the Preachers several dealings with this Party to settle them, and not in a way of believing first.

I Observe, That now this soul questioning the truth of all their assurances, they labour to perswade it to faith or believing, upon a ground of Sanctification in themselves, which hath no *evidence*, nor for the present can bring any *demonstration* to the spirit; For Satan and the Parties own *suspecting heart*, will not let them believe any *truth* in that which they have found so *faulty*; As for instance, a man that hath had cause to be jealous of his wife, and hath seen some miscarriages, all the friends she can make, are not able to satisfie and take away all grounds of fear and jealousie from him by their perswasion, but he will still suspect, because he once had some real ground; and unlesse they can take away this, they cannot perswade

perſwade him to that: So in that ſoul where there hath been real failings, and a ſpiritual diſcerning of its own *unrighteouſneſſe*, all the perſwaſions of others, cannot make it have any good opinion of it ſelf, nor perſwade it of its righteouſneſs, unleſſe they can take away that *unrighteouſneſſe* and *ſin*, and make it to be no *ſin* and no *unrighteouſneſſe*; For the ſoul which is onely troubled for ſin, muſt be ſettled upon ſomething which is not ſin; and upon a *righteouſneſſe*, either in it ſelf, or ſome other, or there can be no ſettlement, peace, or comfort in that ſoul: And yet this is the common way of dealing with *ſouls*, and bringing them up into aſſurance, as thus, Repent and pray, and live an holy life, and walk according to the Law of God; and if they anſwer, they cannot do thus, *O then ſay they, can you not deſire to pray, and repent? and if they ſay they cannot deſire, O but then ſay they, can you not deſire that you may deſire?* And thus they Wind them up by acts of their own ſpirit, and run them out to the end of their own workings; when alas, theſe deſires of deſires, and the ſpining of ſuch fine threds in divinity, are not ſtrong enough to binde up a broken ſpirit:

This is but the broken work of a ſoul; for how many have deſired to enter in and have not been able? nay, Wo is there that have not a deſire? All the World of common beleevers are carried on by this principle of a deſire. We ſee now the *vanity* of ſuch reaſonings with a ſoul troubled for ſin, and quieſtioning the *truth* of the *ſpiritual work* in themſelves: Such kinde of arguing may give ſome *hints* to the ſoul that hath the *ſpirit of God* in it, and ſome *ſpiritual actings* to pacifie and perſwade it a while, becauſe it finds ſomething in it ſelf agreeable to ſuch a diſcourſe; but theſe are too narrow and weak to bear up the burden of ſin, and legal terrours; like the bottom and point of a top, which being ſo ſmal, may for ſome time that it is in motion bear up the body of the top as we ſee; but when the motion is done, the top falls having nothing proportionable to ſupport it: So the ſoul turns upon ſome *hints* of *comfort* a while, but flattens again. And this is the furtheſt and ſtrongeſt ſatisfaction the diſcourſe of ſuch Divines can give; yet I deſpiſe them not in this Light they have, ſo they contend not againſt the more glorious *light* of *truth*; but the Lord (if he pleaſe) reveal more unto them.

them. But you will say, how will you deal then with a soul thus puzzled; and questioning? I answer, I shall not dare to place them on any bottom of their own righteousnesse, or to satisfie *themselves* by *something* onely in *themselves*; that were to take the *disease* for the *Physitian*, and to give them no *oyntment* but *blood* of their own *wound* to *heal* them; nor should I take that other way which many do that are of this *legal strain* too, as to apply *Promises* to them first, which many times instead of drawing the *soul* to *Christ*, puts it further off, bringing some *conditions*, which the soul questioning in themselves, dares not meddle with before it be prepared by Christ and his freeness. But you will say, what way will you take then? I answer, That way which the Scriptures reveal to me; First, the laying down, and establishing, and bringing forth a perfect righteousnesse, even the righteousnesse of Christ, and then shewing forth the way of common right and interest to this righteousnesse, which is contained in the freest promises for bringing souls to close with, and partake of this perfection, and righteousnesse more plainly thus; *Christ crucified* is the *foundation*, and *corner-stone*,

and *rock*, for sinners. The *righteousnesse* of this *Christ* is every way perfect and compleat: This *righteousnesse* is that which hath taken away the *sins of the world*, so as no *sin* is now to be satisfied for, nor no *new righteousnesse* to be wrought by any for *salvation*; onely, all that will be saved are to *beleeve* their *interest* and *right* in this *righteousnesse*, and already *purchased salvation*: And for the way of coming by a *right*, or *purchasing* an *interest* in this *righteousnesse* or *salvation*; it is held out without *price* or *works*, in the freest, cleerest promises of salvation to sinners onely, for taking and receiving, and beleeving in, all being wrought to our hands: So as this is as good a ground for *one* to *beleeve* on as *another*, without exception; and in this way of salvation, to *beleeve* is life *eternal*, and not to *beleeve* is *condemnation*; He that *beleeveth hath everlasting life*, and *he that beleeveth not is condemned*; and this being a Scripture way, I would leave the soul upon these *principles*, and under this *Commandment*, *beleeve on the Lord Jesus Christ*; for *this is the Commandment, that ye beleeve on his Son, &c.*

But you will say, what if a soul answer *I cannot beleeve, I am not elected?* I shall answer

anſwer then to ſuch a ſoul thus, You are bound to *beleeve*, becauſe it is a *Commandment*; and you are not to make an *objection* from *election* or *repropation*, againſt your *beleeving*; for that were to ſet one part of the *truth* againſt the *other*: And thus you miſinterpret both God and his Word.

But you will ſay, How if a ſoul anſwer, *I cannot beleeve for all this*? I anſwer, this being a *Scripture way*, and the *cleareſt way* revealed to *ſalvation*, I ſhall commend ſuch to the Lord, who is the *onely Author and finiſher of faith*, *Heb.* 12. 2. And for eſtabliſhing of ſouls upon any words of their own, as a way, means, or ground of aſſurance, as that upon ſuch a meaſure of repentance or obedience, they may beleeve by, I dare not deal in any ſuch way of our own *righteouſneſſe*, becauſe I find no *infallible mark* in any thing of our own *ſanctification*, ſave in a lower way of perſwaſion, or motive. I find in the Old or New Teſtament ſcarce any *beleever* that ſtood the fureſt, but they had ſome cauſe throngh ſin and corruption, and that unregenerate *law* in their *members* to ſuſpect their *righteouſneſſe*, as *David*, and *Peter*, and *Paul*, *&c.* And likewiſe the ſtream of the word runs all

against our own righteousnesse. But you will say, What are all the divers Scriptures which set us upon *trial* and *examination* of our *faith* and *works*? I answer, There is another kind of *analogy* and *rule* to interpret these by more principall, and not of *assurance* for salvation. These are rather *marks* for others, then *our selves*, to know us by; as in the *Epistles* of *John* and *James*, &c. And for those other few Scriptures they are rather to be interpreted to the testimony of the Spirit of God, witnessing and perswading, then to the mixt, spirituall carnal works of our obedience and holinesse, which can give but a mixed act of assurance at the best, being a mixed nature of flesh and spirit. But you will say, What way of assurance would you commend to a soul thus troubled? I answer, Christ in the Word and Promise, to beleeve in for assurance. This was that way the *Lord* himself commended to his *Disciples*, as to *Peter*, when he knew he should deny him, and foretold him of it, and knew how it would discourage him and wound him; yet he puts not *Peter* to this course, saying, *Peter*, thou art an *holy*, *obedient*, *loving Apostle*; remember this to comfort thy self under

under thy *denial*: But he sayes, *Peter, I have prayed for thee, that thy Faith fail not.* And thus he laid him in an encouragement from a *word* or *promise* to beleeve by, and not from any *thing* in *himself*; and so to his *Disciples* when he was to leave them, he laid them not in assurances thus, O my Disciples, though I am from you, yet ye have been thus and thus penitent, humble, loving, obedient; and let this be your ground, and assurance when I am gone: But he layes in words and promises, *You beleeve in God, beleeve also in me, I will send the Comforter*, and *I will see you again*: And these are grounds for their assurance to beleeve by; and this was *Abrahams* way, *He beleeved the promise in hope against hope*: And so all that walk *in the steps of the faith of our Father Abraham.*

II.

The unstableness of such as are not converted in a pure Gospel-way.

I observe, that the calling and conversion which souls have in a legally-Gospel-way, not from a pure and clear apprehension of

Jesus Christ revealed in the *Gospel*, *Covenant*, or *Promises*, though there may be *truth* in such a *calling*, and *Christ received*, yet the *manner* being not in the *way* of *pure Gospel-dispensation*, the soul may be exceedingly *puzzled* and *perplexed*; so though *Christ* may be *truely* there, yet being not in a *Gospel-form*, but a *legal*, the soul may mistake and lose the knowledge of *Christ*, as when *Christ* was in the habit of a Gardiner, many knew him not, and when he walked with the two *Disciples* to *Emaus*, they knew him not. And thus many under the *Law*, though they had *Christ* as truely then as now, yet not in that *form*, not *manifested in the flesh*, and the *free Promises*, as now: And *Christ* obserues this to his *Disciples*, *Ye beleeve in God*, sayes he, implying how their *Faith* was more carried out to *God* as then, then to himself; and therefore he addes, *Beleeve also in me*; that is, Now let me manifested in the flesh, be the truth whom you beleeve.

III.

III.

The several ways which the Lord makes use of to salvation.

I observe, That the Lord doth improve many *wayes* and *means* to bring a soul under the *power* of the *Gospel*, as *several accidents* and *occasions*, though those things are not *properly* or *principally* to be called the *ministery of Christ*, or the *Gospel-Ordinance* for revealing *Jesus Christ*; but they are like the *Chariot* in which the *Eunuch* rid, which was onely an *outward accommodation* to his receiving *Christ*; but the *proper* and more *immediate means*, was the *Book* of the *Prophets* which he had with him in his *Chariot*. We see *Paul* was by a *sudden accident* brought into a way for the *Gospel*, to have the free passage to his soul; nor did that *accident* or *occasion* serve as the *means* of his *receiving Christ*, but *Ananias* was sent to him, the *means* instituted by the Lord to be a way of conveying the power of *Christ* upon his soul. *Faith cometh by hearing*, and the *Gospel* is that *Power of God unto salvation*, and the *Spirit* comes by the *preaching of Faith*.

IV.

The want of pure Gospel-knowledge in Jesus Christ, is the cause of many distractions in beleevers.

I observe, When the Lord sends the *light* of *Jesus Christ* into a *soul*, that hath formerly been in *darknesse*, and in the *shadow of death*, then it begins to see its *corruptions* and *lusts*; and if there were any *master-sin* or *chief-sin* which had *dominion*, as *lust* in some, *pride* in others, *revenge* in others, *worldly mindednesse* in others; then the *soul* presently is *pricked* upon the discovery of that, and there is a *remorse* and *perplexity* in the *soul*: They in the *Acts*, after *Petter* had laid open their *sin* of shedding the *blood* of *Christ*, were *pricked* to *the heart* for it, and were inwardly troubled, and wounded, saying, *Men and Brethereu what shall we do?* And if there be not a *clear understanding* of *Jesus Christ* and the *Gospel*, the soul thus *wounded*, will groan under many *legal convictions*, and the *soul* will hardly distinguish its condition from a worse or more miserable, even that of sorrowing under the

power

power of the *Law*. Had not *Peter* been assured of the *love* of *Christ*, and had his Word *that his faith should not fail*: his *tears*, and *Judas sorrowing*, had been all of one *colour* and *kinde*, to the *present* and not *clearly enlightned* apprehension: as *Joseph*, who till he had opened himself to his Brethren, was mistaken by them for a cruel and a harsh Governor; but when they saw it was their Brother *Joseph*, O what meltings and embracings were then amongst them. Many a soul convinced by that *Spirit* which *Christ* hath sent to *reprove the world* of *sin*, walks sadly under the *wound* or *burden*, not knowing the nature or condition of such a spiritual wound; and many *Preachers* like some *Chirurgions*, who keep their *Patients* from healing too soon, that they may make the cure the more admired, do accordingly keep such *souls* with their *wounds* open; and if they pour in any thing, it is rather *Wine* then *Oyl*, rather something of the *Law* then the *Gospel*; so as they are not onely long in *healing* and getting *peace* through *Jesus Christ*: But they carry a *scar* with them still, and are as it were lame in their *consciences* a long time after, like some poor *Patients* that have had as much of the *sound* flesh

fleſh cut away as the *rotten*, and ſo have been healed, though but to a *bodily infirmity* all their life time. All this is for want of the knowledge of the *ſpirit* of *Adoption* being in ſuch a *ſoul*, and the ſpirits workings in the clear apprehenſions of *Chriſt*, (as it is not enough to enlighten the world that there is a *Sun*, but there muſt be a clear body of *Air* for this *Sun* to ſhine through) and of the *application* of *Goſpel-promiſes*, of *perſwading* to *faith* and *beleeving* in *Jeſus Chriſt* for the pardon of ſin, which ſettle, and aſſure, and eſtabliſh a ſoul more; and the *light* that comes in through ſuch *Goſpel application*, and *power* will exceedingly *melt* a *ſoul*, and *wound* a *ſoul*: But they are the *wounds* and *meltings* of *love*, and the *ſpirit* of *adoption*, not of *fear* and *bondage*, but of *power*, *love* and of a *ſound mind*; *Mary* wept, and waſhed *Chriſts* feet; *Peter* wept bitterly, not in fear, but in love; witneſſe her Box of Oynment, and *Peters* Profeſſions, *Lord, thou knoweſt I love thee*. The paſſions which this *Goſpel-way* works in the ſoul, are ſuch as bring *enlargments* and *flowings*, and *powerings* out of *Spirit*: But the *paſſions* which the *Law* works, bring in a *ſtraightning*, a *contraction*, or *gathering* up,

or

or *narrowneſſe* into the *Spirit*; and therefore it is called *bondage* and *fear*.

V.

The opening Jeſus Chriſt in the Goſpel, is the beſt and ſureſt way to deal with ſinners.

I obſerve, They that are *wounded* for *ſin*, and are *enlightned* to diſcern it, and are ſo *wrought* on by the *ſpirit* as to *feel* and be *ſenſible* of it, being taken into *Covenant with God in Chriſt*, and their *ſtony heart* taken out, and yet dark in the *purer conceivings* of the *Goſpel*; ſuch are ready rather to put away *Goſpel-promiſes*, then receive them, and imagin themſelves rather in fitneſs for *judgement*, then *mercy* or *grace*: And then if *Preachers* run to the *Law* in their dealing with ſuch ſouls for their thorow *humiliation*, as they ſay or *pretend*, and not to the *Goſpel*, and *Faith* in *Jeſus Chriſt*; they bring *fire*, and not *water* to quench them, and ſo kindle them the more; and ſetting the everlaſting burnings of the *Law* before their ſouls, put them all into a ſpiritual *flame* and *vexation*. *Nathan* dealt otherwiſe with

David,

David, though under the *Old Teſtament*, where there was more priviliedge for the *Law*, 2 *Sam.* 12. 13. *I have ſinned* (*ſaith* David) *The Lord hath put away thy ſin* (*ſaith* Nathan.) This is as *Solomon* ſaith, *To give ſtrong drink to him that is ready to periſh, and wine unto thoſe that be of an heavy heart*, Prov. 13.6. *If any one ſin, ſaith* John, *we have an Advocate with the Father, Chriſt Jeſus the righteous.* Here is *Goſpel* applyed to the very *ſin*, and the *Phyſitian* brought home to the *ſick*, and *Jeſus Chriſt* brought to the very gates of a groaning ſpirit.

I know the Divinity of ſome former ages to theſe preſent times, made up al their *receipts* for *diſtempered ſouls* of ſo *much Law*, and ſo much *Goſpel*, and uſually but a *grane* or *dram* of *Goſpel*, to a *pound* of *Law*; not being then clear enough in *judgement*, to unmingle things which *Antichriſt* had confounded and put together, as the *two Teſtaments*, and *two Covenants*, and not rightly diſcerning *Chriſts* manner or way of *Preaching*, and the *Apoſtles*, both in their holding forth *Law* and *Goſpel*. Now we know, that the *Apoſtle* ſaith, Received ye the *Spirit* by the *Preaching* of the *Law*, or the *Preaching* of *Faith*? *Gal.* 3. 2. And there-

therefore, they that would make the *Law* the *Miniſtery* of *life*, and of the *ſpirit*, are not of ſuch a ſpiritual diſcerning as the Lord hath now revealed: and ſuch put a ſoul upon a legal *method* of *converſion*, or *coming to Chriſt*. Firſt, they muſt be kept ſo long under the *Law* for *humiliation*, and *contrition*, and *confeſſion*, and then brought to the *Goſpel*, as many Books and Teachers do: when as the *Law* is not of any *power* to infuſe ſuch *gracious paſſions* into the ſoul as the *Goſpel* calls for. *Bleſſed are they that mourn, and they that are poor*: But this is not the mourning ſpirit under the *Law*, nor the poor ſpirit under the curſe of the *Law* for ſin: But the *Goſpel-mournings*, and *Goſpel-Poverty*, even *mournings* of *love*, like the *groanings* of the *Turtle*, *Cant.*2.12. If they be onely ſuch as the *Law* brings forth, and preſſes the *ſoul* into, they are no better then the *contritions* of *Eſau* and *Judas*; but if they be ſuch as the *Law* or *Spirit* of *Jeſus Chriſt*, or that *Law* of *life* works in the ſoul, then they are of a more *ſpiritual*, and *pretious* nature; but this is from the *Goſpel* and the *Preaching* of *Faith*. What *Law* did *Peter* Preach to *Cornelius*, or *Philip* to the *Eunuch*, or *Ananias* to *Paul*, or

Paul

Paul to the *Jaylor*, and his *houshold*, but onely *Jesus Christ*? nor can you finde the *Law*, I mean the *Law* in its *form*, or *Covenant*, Preached, but to those that were under the *Law*, and pretended to stand by the *Law*, and to set up a *righteousness* by the *Law*, as the *Pharisees* and *Jews*, *&c.* Though in all this, I esteem no lesse of the *Law* than any other, as it was a *Law* for the People of *God* under *Moses*, and hath something of the *Image of God* in it: But now we are under a *better Law*, a more *excellent Law*, and a more *spiritual Commandment*; even that *Law* which was but a *few single Beams* of *righteousness*, even *ten*, but a decalogue of righteousness; yet now in the *Gospel*, the *righteousness of God*, is brought forth in more *glorious* and *spiritual Commandments*; and for *ten*, they are *scores*; and with this *Righteousness of God*, the *Righteousness of Christ* is brought forth, which makes the condition of Gods People a blessed condition; so as they stand *righteous* now in all their obedience to the *Righteousness of God*, which is the more pure, transcending, and excellent *Law* of the *Commandments* of the *Gospel*, or the more perfect *Rule* of the *Righteousness of God* in the *Righteousness of Christ*;

Christ; so as the *New Testament* is both the *Law* and *Gospel*, or the *Righteousness* of *God* and *Gospel* more excellently manifested. *Do we therefore make void the Law by the Preaching of Faith? yea, We establish the Law, Christ being the end of the Law for Righteousness.*

VI.

A further opening of the doubtings of a soul not cleerly discerning the Power of the Gospel.

I observe, A soul that is not informed by a pure *Gospel-light*, nor apprehends not cleerly the way of *Faith*, of *Christ*, and the *Promises*, and the *glory* of the *New Testament*, is ever *unsettled*, *unstable*, full of *fears*, *doubtings*, *distractions*, *questionings*; and the more such a soul is reasoned with concerning their condition, the more they question the *truth* of every *spiritual working* in them, and this comes from the power of the *Law* still upon their *consciences*, which is more *powerful* to *convince* and *accuse* them, then the *Gospel* is to *excuse* or *acquit* them, having more of the *ministery* of

of *condemnation* before them, or in their eye, then of the *miniſtery of life*, and *Jeſus Chriſt*; and Satan he takes advantage of their *Legal condition*, and ſtirs up *jealouſies*, and *doubts*; and ſo much as there is of *Legal apprehenſions*, ſo much there is to hinder the *bringing* in of the *Kingdom of God* into the ſoul, which is not onely *Righteouſneſs*, but *peace* and *joy*; and therefore under the *Old Teſtament*, where they ſaw the *Blood* of *Chriſt* onely, through the *blood* of *Bulls* and *Goats*, and heard the Apoſtles afar off in the Prophets, and were brought to the *Mountain* that ſmoaked, they lived in much *bondage*, and being under the *Law* till the *fulneſs of time* that the Seed came, were like ſervants, though they were heirs too; the *heir* as the *Apoſtle* ſaith, then *differing nothing from a ſervant, though he was lord of all.*

There is nothing but the taking in of the *Law*, and *accuſings* or *condemnations* of it, which can trouble the *peace* and *quiet* of any *ſoul*; for *where there is no Law, there is no tranſgreſſion*, and where there is *no tranſgreſſion*, there is *no trouble* for *ſin*, all trouble ariſing from the *obligement* of the *Law*, which demands a ſatisfaction of the ſoul for the breach of it, and ſuch a ſatisfaction which

which the ſoul knows it cannot give, and thereby remains unquiet like a debtor that hath nothing to pay, and the *Law* too being naturally in the ſoul, as the *Apoſtle* ſaith, the *Conſcience accuſing* or elſe *excuſing*: It is no marvel that ſuch ſouls ſhould be troubled for ſin, and unpacified, the *Law* having ſuch a *party* and *ingagement* already within them; which holding an agreement with the *Law* in *Tables* or *Letters* of *Stone*, muſt needs work ſtrongly upon the ſpirits of ſuch as are but *weakly* and *faintly enlightned*, and are not furniſhed with *Goſpel* enough to anſwer the *indictments*, the *convictions*, the *terrours*, the *curſes* which the *Law* brings; therefore all the power of *Chriſt*, and the *Goſpel*, is to be applyed to raiſe up ſuch ſouls from under the power of thoſe *ſtones* and *burdens* which the *Law* would *roll* upon them: Such are to have more *Goſpel* then ordinary applyed, becauſe they have ſo much *Law* natually within them. Such are to know, they are not now *under the Law, but under Grace*; *and the Law hath no more dominion over them*, and *they are dead unto that Husband*, and they are now upon *a new foundation*, *Jeſus Chriſt himſelf being the chief corner Stone*; and we ſhould

ſay

say to such, Let not *your hearts be troubled*, ye *believe* in *God*, *believe* also in *Jesus Christ*.

VII.

The working of the Spirit of Christ in a soul, though not so clearly enlightned.

I observe, That in a soul though *legally enlightned*, or *receiving of Christ*, yet there are certain *Gospel-workings*, whereby it will appear that *Jesus Christ* is there.

1. There is *closing* or *fastning*, or *clasping* about Christ in the *Promises* of the *Gospel*, especially some of the freest and fullest of *Grace*; for such souls can onely finde some freedom of going out to *Christ* in them, as some who delights most in men of easiest and hearty behaviour, and can sooner make a friend of them then any other; and if there be but any *promises* with the *least condition* of *repentance*, *&c.* they dare not meddle with such, suspecting themselves not enough prepared for them, and suspecting the *promises* like strangers of too narrow behaviours for them to be familiar With, like some modest homely Maid that

is

is unwilling to go abroad into company of greater quality then herſelf, leſt ſhe ſhould not be well thought on, or received as too mean or ill-bred for their ſociety: So are the ſouls of ſuch as cannot *cloſe* with the *condition all promiſes.*

2. There is in ſuch, ſome *breathings* of ſoul to God, ſome *flowings out* of Spirit, ſome *meltings* of heart in prayer and diſpoſitions; like a birth newly quickned, where there are many motions of life, ſo where *Chriſt* is new formed; like a Lock in tune, where there is in every wheel put turnings and ſtirrings. *My beloved, ſaith the Spouſe, put in his hand by the hole of the door, and my bowels were moved for him. I roſe up to open to my beloved, and my hands dropped with Myrrhe, and my fingers with ſweet ſmelling Myrrhe upon the handles of the lock,* Cant.

3. There is in ſuch, a ſecret working againſt *ſin* and *luſt*, or *corruption*; the *ſpirit* that is come in, is a *pure*, a *clean*, an *holy ſpirit*; and all the *motions* and *operations* of it, are to make the *ſoul* and *body clean*, and *ſpiritual*; as they that are of a *neat* and *finer diſpoſition*, they will not live in a room unſwept, and ungarniſhed: *I have put off my coat,*

coat, saith the Spouse; how shall I put it on? I have washed my feet; how shall I defile them? And *he that hath this hope, saith the Apostle, purifieth himself, even as he is pure*; and having received such *promises*, there will be a *cleansing themselves from all filthinesse, both of flesh and spirit: What communion hath light with darkness?*

4. There is in such, some acts of Communion with God in his several *Ordinances*, and with the *Spirit*, and *Christ*; such will finde a power and efficacy, a relish and sweetness, a stirring and awakening in the *Word Preached*, in *Prayer*, in *spiritual conference*, in every *Ordinance*, which others that are yet meerly *carnal*, do not experience: though it fares often with such, as with *Samuel* when he was *young*, and the *Lord* called him; he thought it had been *Eli* that had spoken; he was not acquainted with the *voice* and *speakings* of the *Spirit*, or of *God*: So the souls of such, know not the *Word* nor *Spirit* in their souls many times; the *voice* of *Christ* is not heard for the *voice* of *Moses*; nor the *voice* of *Grace* for the *voice* of the *Law*; and they know not when the Lord breathes or comes as *Eliah*, whether in the *winde* or in the *fire*, when as

as he is in the *ſtill* and *ſmall voice* of the *Goſpel*; there are many things which hinders ſuch in their *diſcernings* and *perceivings* of the *ſpirit* of *Chriſt*; not onely things without, as the *Law*, *&c.* but ſomething within, the *Paſſions* and legalneſſe of their *own ſpirits*, which troubles both their *ſpiritual hearing* and *ſeeing*; and that makes many ſouls *walk* ſo little in the *Spirit*, and be at ſuch a loſſe in their *Communion* with *God*; and all this is for want of bringing the *ſoul* more out into the *glory* of the *Goſpel*, being called the *Miniſtration which exceeds in glory*, till *with open face they behold, as in a glaſſe, the glory of the Lord*; Which *glory* would exceedingly force away the *darkneſſe*, and *clouds* of *ignorance*, *fears* and *doubts*, from the ſoul, which like *ſmoak* ariſes from the *fire* and *kindling* of the *Law*, in weak beleevers. We know *green wood* with any *fire* in it will ſet all the room on a *ſmoak*; ſo *beleevers* whoſe *ſpiritual Principles* are but *green*, and have any *ſparks* of the *Law* and the *curſe* for *ſin* kindling in them, will be fuller of *ſmoak* then *light*; therefore they are called *ſmoaking flax*. *I will not quench the ſmoaking flax.*

Chap. III.

Of the Parties falling into the same Sins, in some measure which they had lived in, in their Unregenerate Estate, from whence all their late Bondage hath been.

Quest.

I Pray relate to me how long you continued in your backsliding, till the Lord let you see it to the terrour of your soul as you thought?

Answ.

No long time; for I saw it shortly after, then I had great terrors almost in a despairing way, and then I questioned all my assurances and evidences of Gods love I had, and promises I had received.

Then I went to my friend the Preacher, full

full of terrour; who desired to know the cause, and I told him;

Then *he asked* me how it came to be so with me, *I told him*, through violence of temptation and natural corruption.

He told me, the sin was not mine, but so far as I consented, but that could not satisfie me.

He asked me, If God were not able to forgive it; *I told him*, I questioned not Gods *ability*, but his *will*.

I desired some particular instances of him of any falling into the same *sin* again. I knew the Saints of God had faln into divers *great sins*, but not into the same: He then alledged to me that of the *Prophet* of *back-sliding Israel*; but because he could not clear to me that it was the same *sin*, I was not comforted by it. Many and divers *promises*, both *he* and all *the rest* applied unto me; I was sometimes *refreshed*, yet but for a while.

They chid me oftentimes and said, I lookt for such a measure of grace, which I did not, but the *truth* of grace in me; and indeed they never told me of any *promises*; but still there was such *qualifications* in them as I questioned all.

Queſt.

It ſeems then this was your caſe, You could not perſwade your ſelf of the truth of your light, becauſe of your returning to ſin; nor finde ſuch conditions in your ſelf, upon which you could rightly as you thought, apply the promiſes. I pray let me know ſome particular temptations you have had, if you think good?

Anſw.

I was tempted to *make away my ſelf*, leaſt the longer I lived, the more I ſhould diſhonour Religion.

Satan came again to me, to eat ſomething with pins in it, to choak my ſelf, that it might not appear how I died, which I did; but, in mercy, I found no harm; the Lord prevented it, I know not how.

Many times I have been tempted by divers means to deſtroy my ſelf, but was ſtill prevented by ſeveral providences.

I have been much *temped* to keep *alone*: The temptations I had, came in alwayes moſt violently, and furiouſly; I could ſcarce hold, I was not my ſelf.

The Lord once when I thought to have *ſtabbed* my ſelf, ſent in a *wicked fellow*, who brought

brought a Book and read, by which I was mercifully prevented.

I found ſtill in all my *temptations* I was prevented by ſome providence, and upheld.

If in the *temptation*, I could but get to *conſider* once, then it ended; and in this courſe I have lived and continued moſt.

OBSERVATIONS.

I.

The danger of placing aſſurance moſt in mortification of ſin.

I Obſerve, That *Satan* doth tempt our natural *corruption* exceedingly to the ſame *ſins*, which have reigned moſt in us in the times of our *unregenerate condition*; for by that, he may the more eaſily draw us to *unbelief*, and perſwade us againſt the *love* of *God* in *Chriſt*, and to queſtion our *calling*, becauſe we are naturally apt to take meaſure of our *graces* and *Gods love* to us; firſt, by the *mortification* of *ſin* in us, and dying to former luſt; and if we finde *that* other-

wise then we would, we presently let go our *hold* upon the *promises*, and *slaken* our *believing*, and perswade our selves that because it is thus and thus with us, and *corruption quickening* again, we were deceived in our selves, & that sure the *spirit* was never in us, because we finde some *goings back*, and *fallings* again in the same way we did at first. I confesse in natural causes and things, the outward working and effects do give the best assurance concerning the truth of their *essence* or *being*; but that is not the only way of spiritual *assurance*; they are more by way of *word* and *promise*, then *work* and *operation*. *Abraham believed in hope against hope*, *Rom.* 4.

II.

The danger of drawing our comforts most from the change in the outward man.

I observe, That the *soul* naturally examines its *spiritual state* or *condition* by calling to mind *former ways*, and *times* of *uncleanesse*, and by comparing *times* and *seasons*, the *latter* with the *former*; and the

assurances

assurances and *comforts* of many, are raised upon this very *foundation* of *comparison*: Therefore if *Satan* can force them or entice them into any part of the *former conversation*, he knows he can exceeingly *puzzle* and *perplex* them, and keep them long under *bondage*. I know the Apostle sets forth the Churches state of *Corinth*, *&c.* by comparing times; *Such were some of you, but ye are washed*, *&c.* But this is not by way of putting true beleevers upon a method for assurance; but in describing and comparing the outward state of the Church way with what they were before. And hence it is, that *relapsing* and *fallings* again into the same *sins*, do bring such *anguish* and *terrour* upon such *souls*, even almost to *confusion of face*; nay, he makes many souls by this one snare, go disperately forward to sin upon a new score or tally; as if it were in vain for them to perswade themselves of *Christ* or the *love* of God, but rather to sin it out in this life, not considering *that the Blood of Christ cleanseth us from all sin*, 1 *Joh.* 1. 7. and that *if we sin, we have an advocate with the Father*, 1 *Joh.* 2. 1. but go upon an *empty* and *half despairing belief* for *salvation*, like some *bankrupts*, that having once

broken, ran disperately into *more* and *more debt*; and finding themselves unable to discharge *some*, they take no care for *any*; as they who said, *It is vain to serve God, and what profit is it that we have kept his Ordinances? Mal. 3.*

III.

The spiritual condition in this life, more in being justified from sin, then cleansed from sin.

I observe likewise, That a soul which is once brought into these *entanglements* of *back slidings*, and such as have no clear *Gospel-light* nor *understanding* to *undeceive* and *unwind* themselves, fall under very sad *temptations* at length: For whither may not *Satan* roll such a poor soul that is tumbling down the *Hill* already? And they that weigh their state of grace onely in the scale of *mortification* of sin, as it is commonly taken for dying to particular *acts*, cannot be so infallibly or certainly perswaded, as they that place their assurance most in Christ in the free promises, becaus *sin* hath ever a stronger side in us then the *spirit*; And in this life, the

the *sin* is more taken away then the *lust*, and our *blessednesse* is more in having the *curse* of it removed, then the *corruption*; and our *justification* is more glorious then our *santification*, and our *forgivenesse* from *sin*, more then our *cleansing* from *sin*. *For the just shall live by Faith*, which is not a life by sense and sanctification meerly, but a *life* by beleeving for *life* in another, in *Christ*; and therefore *our life* is said to *be hid with Christ*, and *Christ* is called *our life*; *when Christ who is our life, &c.* I speak now to the *weak* and *wounded* beleevers for sin, not to the *carnal* and *unregenerate* in *sin*.

IV.

The greatest temptation upon sinning in an enlightned condition.

I observe, That the *temptations* of *self-murdering* and *self-destroying*, are much from an inward perplexity and restlessnes of soul for sin in an enlightned condition, so as a *wounded spirit who can bear*? And that a yeelding up the soul to the least *violence* of *temptations* is very dangerous; and that the *fury* of *temptations* is best allayed by *con-*

ſidering and *gaining* time upon the *temptation*, and not *cloſing* too ſoon. Theſe are *the fiery darts* the *Apoſtle* ſpeaks off; *Darts*, becauſe they come as ſhot into the ſoul, and *fiery*, as enflaming the *ſpirit*. Now the *ſpirit* of God is a more *pure*, *peaceable*, and *eaſie* to be entreated *ſpirit*, and the *workings* of it more *gracions*; *temptations* being ſo *quick*, *violent* and *raging*, are beſt reſiſted in *Chriſts* own *way* and *method*; he did not ſtand *hearkning* and *parleying*, but applyed the *Word* preſently in his own power againſt them; *It is written*, thus and thus. And in the Apoſtles way, *Reſiſt the devil and he will flee from you*; neither *give place to the divil*. And amongſt all the ſpiritual *Artillery*, the *ſhield of Faith* is the ſtrongeſt; and we may ſooner *beleeve Satan* from us, and *beleeve* unto *victory*, and *conquering* through *Chriſt*, *In whom we are more then conquerours*, as the *Apoſtle* ſaith, *then by reaſoning* or *arguing*; for then wee fight againſt a *temptation* in *our own* power; but, by *believing*, in *Chriſts* power.

V. *That*

V.

That backsliding or relapsing is much mistaken, and mortification of sin, of the more mystical mortification beleevers have.

I observe, That this one mistake in some Preachers and people, hath deceived many; That a soul converted, doth scarce fall back into the same sin; and that such a fall or relapse is a ground for us to question all.

Now we must know, that the *spring* and *fountain* from whence that *sin* flows which was a *powerful sin* in the unregerate state, is *lust*, or *the law in the members*, or *the body of sin*, or *the flesh*; there are all these, and more names for *sinful nature*: Now the converting a soule to *Christ*, doth not heal this fountain of sinful nature wholly, nor take it away quite, but there is still a power in the *flesh* lusting against the *spirit*; so as it is both possible and easie for the same particular *sin* or *act* of *corruption*, to break out and appear upon the juncture of the same *temptations*, and Gods taking off for a time his power of restraint and spirit. We

know

know corruption may gather ſtrength in the *regenerate ones*, and ſo the *fountain* may *bubble* at the ſame *place* after *converſion* as before.

Converſion takes not away *corruption* from the nature of man, but ingarfts or plants in a *new nature* of *ſpirit* into the nature of man, which weakens and impairs and works out the *fleſh*, and the inward growing of the *new man*, cauſeth a periſhing of the *outward man*; and we being now in the *ſecond Adam* who is the *quickning ſpirit*, the *old man* or *Adam*, is put off daily with his former luſts; yet not ſo, but that we may be much loſt in *our account*, as many are; for there is great deceitfulneſſe in *mortifitation* of *ſin*, as it is commonly taken; for the not *acting of ſin*, or *conceiving* of *luſt*, is not *pure mortification*; becauſe there may be *luſt* or *ſinful nature*; and yet that *luſt* through the power of ſome *Law Covenant*, *Promiſe*, or *Legal watchfulneſſe*, as is uſual with ſome under *Legal converſion*, may be ſo kept under, that it breaks not out, and yet it is there; as in the *paring* of the *nails*, or *cutting* of the *hair*, or *pruning* of the *tree*, there is a *cutting off*, but not a *cutting out*, not an *eradicrating* or *rooting*

rooting of such a *nature*; and so long there may be a breaking out, a springing again; and so in corruption or sinful nature: So as I conceive it is rather *tradition* than *truth*, that *converted persons* can scarce relapse into the same particular sin; yet we have been told of a strange power which *contrition* or *repentance* brings with it to the melting away the former sin quite, or at least, to lay in such a *spiritual restraint* upon the soul, that it shall scarce ever commit the *particular sin* of its unregerate state again. For my part, I like the notion well, if it did not cast a snare upon *souls* that are *weak and* of a *back sliding nature*.

As for examble. If one ride through a stony way where he hath often faln, his falls may make him ride more watchfully and carefully, but they cannot secure him against falling again.

But surely, *mortification of sin* is not *purely* understood; it is not the *restraint* or *legal watchfulnesse* over a particular sin, in which many a *Papist* as well as *legal Professors* abound; and so a preserving the soul by a *carnall spirituall* carefulnesse from that sin; as a *Keeper* that hath a *Lion* in a chain, who is onely tame, because he cannot break

break out; nor is it onely a spiritual change or transforming power the spirit brings with it into *our nature*, but it is a more spiritual thing; yet it is an *implanting* or *imbodying* with *Christ* in the *fellowship* of his *sufferings*, *passions*, *death*, and *resurection*; and it is a dying to the *dominion* of *sin*, more then to the *nature* of *sin*, even to the *sting*, and *strength* of *sin*, which is the *Law*, as the *Apostle* saith: For if the not acting such or such a sin, or the spiritual, carnal change, as the *sanctification* of this life is, there being no pure in-dewlling inherent righteousnesse in any, were pure *mortification*: Then not onely pure *Popish*, *Anchorits*, or *Eremites* would excel, who live in their *Cell* and *Wilderneſſe*, and keep their *corruption*, as *Jaylors* keep their *prisoners*, in *Irons* and *Grates*, that they breake not out and wander so abroad as *other* mens *corruption* that have more *liberty*; and yet they are as bad as the rest, as *these* in the pirson, who are as very *theeves* in the *dungeon*, as they that are *robbing* by the *high way*.

But further, there would be something of *our sanctification*, which we might call *righteousneſſe*; and so in time be as confident, as they that will not lose the merit of their own works.

I speak here, you see, to further and advance a *Gospel-mortification*, or a *dying* to *sin* in the power and life of *Christ*, as well as the *spiritual nature* or *new man*: But I would not have the power of *mortification* and *conversion* from *sin* mistaken, to be in the not acting such or such a particular sin which was acted before, or meerly in the particoloured change, or inchoative *Santification* onely; we know what an overvaluing of that hath brought, because such a *mortification* is too low and legal for *pure beleevers*; but in that *implantation* and *mystical ingrafting*, the soul into the glorious *fellowship* of *Christ* his *death*, *&c.* As for instance, We put not a mans living and excellency of reason in an outward *motion* of the body, of some one or two reasonable *words* spoken, but in the *life*, and *soule*, and *glorious spirit* within him. We put not the *glory* of the *light* in the *Windows*, or *pains* of *Classe* where it shines, and cleerly too: but in the *body* of the *Sun*, the *Fountain of light* below; So *pure* and *spiritual mortificaon*, is radically or principally in our *fellowship* and *union* with him, who killed *sin* in out *nature* in the *body*; and thus we are *spiritually* and *mystically* dead to *sin*, and

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that *corruption* which is within us, will not be able to live long under the power of such a spiritual *death* and *nature* as *Christ* is, but will waste and die daily, though still pure *mortification* consists not principally in the not *indwelling* of *corruption*, but in our *implantation* into *fellowship* with *Christ*; for if such *dying* of *corruption*, were true *mortification*, then they that are *dead* in the Grave and can *sin* no more *actually*, or they that are on their *sick bed*, and disabled to former sins, were *mortified persons*: No, it is an higher mystery to be mortified to sin, then to not sin or not act corruption, or to be *spiritually changed* by the *spirit*, or *spiritual nature* within; nor can any interpret as if they that were thus *spiritually mortified*, need not strive against sin, or the strength, or the growing of it in the flesh or nature: No, that were a contradiction, and is an impossibility; for the cherishing corruption and fomenting or nourishing sinful nature, will no more stand with such a *spiritually*, *mystically mortified beilever*, then *liberty* to *sin* will stand with *assurance* of *pardon for sin* in the same Child of *God*. Shew me any taken into the *fellowship* of *Christs death*, that can make such *provision* for

for *sin*: I speak not of some *particular acts*, and that is the reason we read in Scriptures of so little conversation in sin, or continuing in sin in the *Saints* and former *beleevers*; nor do the Scirptures put the *form* of *sin* or *wickednesse* upon *particulaars acts* of *sin*, calling *David* an evil man for his *uncleanesse*, or *Job* for his *passions*, or *Moses* for his *unbelief*, or *Peter* for his *denial*; but upon *sinful* and *unregenarate nature*, as in *Cain*, *Esau*, *Jeroboam*, *Ahab*, *Judas*; such are *wicked men* in the Scriptures account, who are wicked by nature, not from any particular action. A *Tree* is not *evil*, because it bears *evil fruit*, but becausse it is naturrlly an *evil Tree*.

The sum of the mystery of mortification of sin in a beleever.

In a word, together up this *mystery of mortification of sin* into a few plain words, that it may be more clear, both to the *comforting weak* beleevers that are *wounded* for sin; and to help all *beleevers* more *powerfully* against sin, in the *mortifying* of it.

1. First,

1. First let this be considered, That *mortification of sin* is not in the *not committing a sin*; for then *children*, and *civilly moral men*, were *mortified persons*.

2. That the *fountain* of *sin* or *sinful nature*, is not wholly taken away by the *spiritual nature* begun in *regeneration* or the *new birth*.

3. That pure *mortification* of sin, is not in the meer absence of the *body* of sin; for then, *dead* or *sick* men were *mortified persons*.

4. That the pure *spiritual* and *mystical fountain* of the *mortification* of sin, is *the being planted together in the likeneſſe of Christs death, our old man being crucified with him*, *Rom.*6.6. Our union with *Christ*, our *head*, our *righteouſneſſe*, our *Vine*.

Now from theſe things thus considered, we may raiſe up this consideration concerning *mortification* of sin,

That they who are *mystically* and *spiritually planted* into *Christ*, are partakers of the power of his death, which is that *higheſt*, *pureſt*, and moſt *mystical mortification* that any have; and with this there goes a *spiritual power*, transforming and changing the whole man from former luſt; and this latter

is

is called *a putting on of the new man*, and *a being renewed in ſpirit and in mind*, and *a putting off the old man which is corrupt*, *Eph.*4. 22, 23. *Coloſ.*3. 10.

Now that power wherein we are perfectly mortified, is our *union* with *Chriſt*, our *being planted* in the *fellowſhip* of *his death*, *&c.* and that wherein we are imperfectly, or in part *mortified*, is in that *transformed nature*, or *ſpiritual nature*, the *body* of ſin being in a *beleever* more or leſſe till he lay down this *body*, and take it up a more *glorious one*. So as a *beleever* is to conſider himſelf *dead* to ſin onely in the *fellowſhip* of *Chriſts death myſtically*, and to conſider himſelf onely *dying* to ſin in his own *nature ſpiritually*; ſo as in *Chriſt* he is onely *compleat* and in himſelf *imperfect* at the beſt. *We are compleat in him*, ſaith the *Apoſtle*, *Coloſ.*2. 10. Yet there is ſuch a *power* and *efficacy*, and *mighty working* in this *myſtical union* and *fellowſhip* with *Chriſt*, that he ſhall find ſin dying in him from this, the ſpirit working moſt in the vertue of this; this being like the *ſpice* or the *ſpirit* in the Wine, that makes it powerful and quick: Therefore we are ſaid to be *riſen with Chriſt* and *to die with Chriſt*, and

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our life to be hid in Christ, *Coloſ.* 3. 1,2,3. *Chriſt* being the *life*, *power*, *vertue*, and *energy* of the *ſpirit*; and the more of *Chriſt* we take againſt ſin, the greater and ſurer will our *victory* againſt *corruption* and ſin be: And this would be well obſerved by thoſe that are a little *Legally biaſſed*, or carried to mortifie ſin by *vows*, *promiſes*, *ſhuning occaſions*, *removing temptations*, *ſtrictneſſe* and *ſeverity* in *duties*, *fear* of *hell* and *judgements*, ſcarce riſing ſo high for their mortification as Chriſt,

Now theſe in themſelves are but empty weak means of prevailing againſt ſin, like the *mighty ſails* of a *ſhip* without either *winde* or *tyde*; many of thoſe do well in their place and order, like Oares in a *Boat*, which though it be carried with the tyde, if well managed, they may help it to go the faſter; as that of *ſhuning occaſions*, *ſtrictneſſe* and *ſeverity* in *duties*, and *watchfulneſſe*: But it is *Chriſt crucified*, which is the *power* of all, and in all, it is *Chriſt* lifted up as *Moſes* lifted up the Serpent, which ſtrikes in more *ſoundneſſe* into the *wounded beholder*, then any other meerly legal way or experiment, wherein many beleevers have toyled and carnally fiſhed all their time for

power

power over ſome corruptions; and like *Peter* and the reſt, have caught little or nothing, becauſe *Jeſus Chriſt* was not in the company.

There is danger in putting too much upon the ſin of relapſing or back-ſliding in beleevers.

To conclude, I would have men tender how they make *converſion* ſuch a *mortification* to that particular ſin or act which was the ſin of the *unregenarate condition*, leaſt while they lay down a *Law* to prevent a ſinning again, or a *ſecond wounding* by the ſame ſin, they make that ſin if committed again, as it may be, wound the *beleever* more, even to the danger of *unbelief*; then which, there cannot be a greater to hinder *true mortification*; becauſe that any *unbelief* keeps the *ſoul* and *Chriſt* as it were aſunder, and from *loſing* in the ſouls own apprehenſion; and all that time, there can be little *power* brought home from *Chriſt* by *Faith* againſt that ſin: My reaſons are theſe.

1. Becauſe that *ſinful nature* is not wholly healed in this life; ſo there remains a *natural*

natural inclination to that particular sin as well as another; nay rather, because *nature* is more *byassed* towards *it* then any *other*.

2. The *wound*, *pricking*, or *sorrow* that any soul *enlightned* by *Jesus Christ*, feels for that sin, is not of such an *exceeding* or rather *infinite* vertue, as to abolish it, or to lay in such a *perpetual* impression upon the *soul*, that the *soul* should live under the *image* of that *remorse* and *wound*, and so never dare or adventure to commit it again. I finde no such *lasting* and *continuing*, and *firm* or *thorow work* in the *spiritual motions*, *operations*, and *impressions*, but by degrees; *Christ* upbraided his Disciples how soon their *hearts were hardned*; and we find the *spiritual affection* and *resolution* of *Peter*, wherein his soul was raised up on high, wasting and flatting in his denial: The *gales* and *breathings* of the *spirit* are like the *winde*, *Joh.* 3. which makes a thing move or tremble while the *power* of the ayr is upon it; but as that *slakens* or *breaths*, so doth it.

3. There is no *promise* that I can finde for the present, against the never committing again such a particular act, or sin which

which he lived in, in his unregenerate ſtate. I know there are *differences* made, and certain works ſet down to know a ſin by, that is commited in a *regenerate ſtate*, and *before*, as the *weakneſſe*, and *contrary diſpoſitions* or *reluctancy* in which it is committed, as *Paul* implies in *Romans 7. &c.* Though here, ſome of theſe *Divines* may be puzzled in this way of their *differences* too; for take a man in the ſtrength of *natural* or *common light*, living under a *powerful word* or *preacher*, by which his *Candle* as *Solomon* ſaith, *is better lighted* then it was, ſuch a man ſhall ſin againſt as ſeeming *ſtrong convictions* as the other, if not more.

But by the way, I humbly conceive there are certain *dampings of Satan*, and *fleſh* and *blood*, together with the *withdrawings* of the *Spirit* on *Gods part*, that will puzzle the beſt that goes ſo exactly by *marks* and *ſenſe*, more then by *Faith*; for the *way* of the *ſpirit* is not ſo *groſſe* and *carnal*, and *diſcernable*, as the *Divinity* of former times, and of ſome of this preſent age would make it. It is as hard to trace and finde the *impreſſions* of the *ſpirit*, as the *way* of a *bird*, as *Solomon* ſayes, *in the ayr*. The *Spirit* that is of *God*, knows onely the way of the *Spirit*.

And

And the *Apostle* speaks *many things too*, as he says, *because of the infirmity of our flesh*; We must not therefore form up *the things* of the *spirit* too much for the *feelings* of *flesh* and *blood*: And they that write so of a *regenerate mans estate*, and set us down such infallible signs as we meet with commonly, do take their *experiences* too *low*, and *carnally*, and mistaking the *Allegory*, and way of the *word* or *Scriptures*, which speaks of *things because of the infirmity of our flesh*, write upon *spiritual* workings as *Philosophers*, upon *Moral vertues*, and do bring down the spirit into the very Allegory, and so allegorize and incarnate or make *fleshly* the *things* of the *spirit*: And so do many, both preach and write of regeneration as a work of nature, though not a natural work.

4. The *restraints* of the *spirit*, or that *Law* of *Jesus Christ* in the soul, is not made sure to the soul, as concerning particular acts or sins, but onely concerning that *power* of *sinfull nature* in general, and the *weakning* and *destroying* of *that*; Neither are the *particular Laws* or *Commandements* in the *Gospel*, always in their *power* upon the *soul*; but when the *spirit* of *Christ* doth *take* them, and *apply* them, and *quicken* them unto

unto the ſoul, and put a ſpiritual *majeſty* upon them.

The Concluſion, concernnig the myſtical and ſpiritual mortification.

To conclude, The *experiences* of the *ſpirit* in thoſe that are ſpiritual, are not all in one degree, ſome more, ſome leſſe; and the *Law* of the *ſpirit* in thoſe that are *ſpiritual*, will carry them againſt the *Law* of *ſin* and *fleſh*; becauſe it is both contrary to the *fleſh*, and likewiſe of a *ſpiritual* and *transforming* nature; and ſo gathers ſtrength in us againſt the body of *ſin*, and is ſtill working it ſelf a *greater part*, and *dominion* in us, and faſnioning us like unto *Jeſus Chriſt*, both in *righteouſneſſe* and *true holineſſe*; and the *people* of the *Lord* are very rarely found in the *great ſins* of their *unregenerate eſtate*, eſpecially if they were *groſſe ones*, ſuch as the *light* of their natural conſcience abhors, as well as the *purer light* of the *ſpirit*, as *adultery*, *murder*, *&c.* then they are *doubly armed* againſt them, and ſo may more rarely commit them; but if they be ſuch *particular acts* or *ſins* as are not ſo clearly condemned

by *nature*, as some kinde of *lustings*, with *Hypocrisie*, *passion*, *lying*, *&c.* they may the more easily be committed again, because the *light* in nature is but *faint* or *little* that opposes them, or which takes part with the *light* of the *spirit* against them.

These things may be sufficient to let us see into the *nature* of *back-sliding* in the regenerate ones, and to binde up the broken hearted that are faln, as well as to shew a more excellent way to keep from falling in the strength of *Jesus Christ*.

And therefore let this be written upon the *heart*, and on the *palms* of the *hands* of all, both *wounded* and *whole* beleevers.

That we are compleatly or perfectly *mortified* or *dead* to *sin*, by our being *planted* into Christ, and the *fellowship* of his *death*: And we are but dying to sin in that *spiritual mortification* of our sinful nature in this life: And therefore let not any particular *acts* of *sin* discourage any, considering they are more *excellenly dead* or *mortified* in *Christ*; nor such an *excellent* and *glorious* way of *mortification*, tempt any to a neglect of *mortification* of *sin* in the *body*, no more then the *free-grace* of God in forgivenesse of sins ought to tempt any to take liberty to sin.

Some

Some Scriptures concerning falling away interpreted.

But for all this, there are certain *Scriptures* which have a ſound of much terrour in them againſt *Back-ſliders*, as in *Heb.*6.4, 5. *For it is impoſſible for thoſe that were once enlightned, &c.* And in 2 *Pet.*2.20,21. *For it had been better for them not to have known the way*; and ſome others of this ſort.

Now, theſe places are much miſ-interpreted; for theſe concern not true beleevers, but ſuch as fall from the *common inlightning*, as in *Heb.*6.8,2 *Pet.*2. 22. and *form* of *Profeſſion* which never had the *power* of *God* and the *ſpirit* in it; but ſo far as to bring them into the *number* of *beleevers*, or *Church* of *viſible Saints*, of which ſort *John* ſpeaks on, *They went out from us becauſe they were not of us*; yet the *Apoſtles* writ this to the *Churches*, becauſe they ſhould know, that a *form* of *Profeſſion* meerly, cannot ſecure any, unleſſe there be the *power*; and theſe *Cautions*, which do more immediately and directly belong to *Apoſtates*, and falſe *Profeſſors*, yet have their

uſe upon true *beleevers* and *Saints* too, as of *quickning* and *watchfulneſſe*, and *cloſe walking* with God, and of *praiſe*, that they whom the Lord preſerves from ſuch *Apoſtacy*, may be more awakened to glorifie his *free grace* upon themſelves that ſtand, as appears in *Heb.* 6.9,10, 11,12,13,14,15, 16,17,18. In which places the Apoſtle raiſes up their thoughts into the *immutability* of the *Covenant* in which they now ſtand, and that they cannot fall away now God having aſſured it by an *Oath*.

Yet if any ſhall object further: But theſe places ſhew how fair a *Profeſſion* one may make, and how far one may goe in the way of *Chriſt*, and then fall off: And here the ſoul may doubt, and ſay, But, O, am not I one of this kinde, becauſe I am faln back? But I anſwer, No ſoul can make any ſuch application in a true Goſpel ſenſe, unleſſe it fall or *Apoſtate* from the *Faith* of *Chriſt*, which is here ſpoken on and meant, and not of particular ſins, or failings committed. But againſt the power of theſe, and all other places whcih *Satan* would interpret, to the wounding of a ſpirit; we muſt know the onely remedy is beleeving, as *Abraham* did, in *hope* againſt *hope*; and that

ſoul

ſoul can never fall away that can beleeve; and no ſin can damn it, if it will but beleeve the pardon of that ſin, which every beleever ought to do. *This is the Commandment that ye beleeve*, 1 *Joh.* 5. Not conſidering ſins ſingly, and by parts, but conſidering himſelf a righteous perſon in *Chriſt*, and *juſtified* when *Chriſt roſe for our juſtification*. For the conſideration of the *pardon of ſin* in this ſenſe, that our *Divines* have commonly taught and preached it, not minding the ſpiritual *Analogy* of the *Word*, concerning the righteouſneſſe of a *beleever*, breeds all this diſtraction; for ſome dealt out Chriſts blood as the Pope his pardons, for one ſin after another, never ſtating a *beleever* in the righteouſneſſe of *Chriſt*, and ſo in a fully pardoned condition, *Epheſ.* 5. 27. *Revel.* 1. 5.

Chap. IV.

The Party, after such openings of the frame of their Spirit, is now discoursed with, upon certain particular Questions.

Quest.

Let me know now in order, what your doubts are, which you think, if you were satisfied in, your soul could be at peace?

Answ.

I question whether I am in Christ.

Quest.

What grounds have you to question your being in Christ?

Answ.

1. My falling back into sin.

2. I do not finde that change in the whole man.

3. I cannot beleeve.

Quest.

Queſt. Doubt. 1.

This is then your firſt Doubt: That you are not therefore beloved of God or in Chriſt, becauſe you fell back again into your ſin, ſo as you did.

Suppoſe I prove to you, that *no* ſin can make one leſſe *beloved of God*, or *leſſe in Chriſt*.

Anſw.

Then I ſhall conclude, that ſin cannot hinder the love of God to my ſoul.

Queſt.

I ſhall prove, that no ſin can make one leſſe beloved of God, or leſſe in Chriſt.

1. The *mercies of God* are called *ſure mercies*, his *love* an *everlaſting love*, his *Covenant* an *everlaſting Covenant*; *I am perſwaded*, ſaith *Paul*, *that neither death nor life, nor principalities nor powers, &c. ſhall be able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord*: So then, to whom he is once *merciful*, he is *ever merciful*; whome he *once loves* he *ever loves*; whome he *once takes into Covenant*, *he is ever theirs*. *I am the Lord, I change not*.

2. Whom the *Father loves*, he *loves* in the *Son*, in whom *he is well pleaſed*; and *his Son* is alwayes alike *beloved* of him; *the*

same yesterday and to day, and for ever; and whom he *loves* in his *Son*, he *accounts* as his *son*; he is made unto us *righteousnesse, sanctification*, and *redemtpion*: So as we being not beloved for our *own* sakes, but for the *Sons*, nothing in us can make *God* love us lesse, because he *loves* us not for our *selves*, nor any thing in our *selves*; but in and through his *Son in whom he is well pleased*.

3. If God should love *lesse* or *more*, as we are *lesse* or *more sinful*, then he should be as *man*, and as the *Son of man*; and if *beleevers* stood upon these terms with *God*, then how are these Scriptures true, *He rose again for our justitification, who shall lay any thing to the charge of Gods elect? Who shall condemn? There is no condemnation to them that are in Christ Jesus: The Foundation of God standeth sure: He ever liveth to make intercession for them.* So as *God* is ever the *same* that *loves*, and his *love* is as *himself*, ever the *same*; and *Christ* in *whom* we are *beloved* ever the *same*.

Doubt. 2.

Your other doubt is this. You finde not a change in the whole man.

What mean you by this change, in your own sense?

Answ.

Answ.

I mean not a perfect change, but a newneſſe in all the powers and parts of ſoul, and body, which I ſuppoſe to be ſanctification.

Queſt.

Is the end which you propound to your ſelf in finding out this change of the whole man, for grounding any aſſurance on of Gods love, and your being in Chriſt.

Answ.

Yea becauſe they that are in Chriſt, are ſo changed, and there is ſuch a work wrought; all things *are become new*, and old things are paſſed away: Now, I finde not this.

Queſt.

The ſcope of your doubt then is this, that becauſe you feel not your ſelf ſanctified, you think you are not juſtified.

I ſhall allow you your *ſanctification* ſo far as the ſcriptures do, as a lower motive, and more carnally mixed and uncertain way of perſwaſion and aſſurance of *juſtification*. But a little to note to you two hdes ſadly miſtaking one another in points of this nature: The *one* cryes out againſt the *other*, as if they held we were *juſtified* partly from our being *ſanctified*, or from our works;

the *other* on the *contrary*, cry out, that such would cast out all *sanctification*: Now such opinions are in neither of them; Justly in them, I mean in those of both that can *spiritually* judge: But there are some expressions on both parts, which make the *one* passe for *legal Teachers*, and the other for *Antinomians*; The one giving too much in their *Sermons* and *Books* to *Faith* and *Works*, in an unwarrantable jealousie, lest holinesse should be sleighted; some *other* lesse then is fit, lest *free-grace* should lose her due; and both in an unwarrantable jealousie. And indeed, the latter I must prefer before the former: For if I must erre, I had rather cry down men to exalt *Christ*, then *Christ* to exalt *men*, though I would do *neither*; but let both have their *place* and *order*.

In this point I hope in the Lord, to keep from *dashing* against the *Scriptures* either way; the Spirit of the *Lord ligthing my Candle*.

The Doubt.

Because I feel not my self sanctified, I fear I am not justified.

The *Doubt* being thus, I shall lay down these particulars.

1. If you suppose that God takes in any part

part of your *faith*, *repentance*, or *new obedience*, or *ſanctification*, as a ground upon which he *juſtifies* or *forgives* you, you are clear againſt the *Word*; *For if it be of works, it is no more of grace, otherwiſe work is no more work.*

2. It muſt then be onely the *evidence* of your being *juſtified* that you ſeek for in your *ſanctification.*

And theſe two things premiſed, I now proceed.

1. We muſt allow any to take in any thing of their *ſanctification* to help their *aſſurance*, which the *Word* allows, as the *Spirit*, and the *fruits* of it, *repentance*, *mortification of ſin*, *new obedience*, *&c.* But then it muſt be done in the *Scriptures* own *cautions* and *way.*

2. The *Scriptures* lay down theſe following things.

1. *Chriſts ſanctification* to ours, or his true holineſſe.

2. *Faith* about our own *ſanctification.*

1. As firſt, *Chriſt* is revealed to be our *ſanctification: Chriſt is made unto us righteouſneſſe, ſanctification. I live, yet not I, but Chriſt liveth in me. Ye are Chriſts; but ye are ſanctified, but ye are juſtified in the name*

of the Lord Jesus. He hath *quickned us together with Christ: We are his workmanship created in Christ Jesus unto goood works. Jesus Christ himself being the chief corner stone. Christ may dewl in your hearts by Faith. That new man which after God is created in righteousneſse and true holineſſe. We are members of his body, of his fleſh and of his bones. And be found in him, not having my own righteousneſſe. I can do all things through Christ, which strengthneth me: That we preſent every man perfect in Christ Jesus. But Christ is all and in all. Your life is hid with Christ in God.* See *Heb.* 13.20,21. All theſe *Scriptures* ſet forth *Christ*, the *ſanctification* and the *fulneſſe* of *his*, the *all* in *all*. *Christ* hath *beleeved* perfectly, he hath *repented* perfectly, he hath *ſorrowed* for ſin perfectly, he hath *obeyed* perfectly, he hath *mortified ſin* perfectly, and *all is ours*, and we *are Christs*, and *Christ is Gods*.

2. The ſecound thing is *faith* about our own *ſanctification*. We muſt *beleeve* more truth of our own *graces* then we can *ſee* or *feel*, which the Lord hath in his infinite witdome and diſpenſation ſo ordered, that here our life *ſhould be hid with Christ in God*; that we ſhould walk by *faith* and not by

ſight.

ſight: So as we are to beleeve our *repentance* true in him, who hath *repented* for us; our *mortifying ſin* true in him, *through whom we are more then conquerours*; our *new obedience* true in *him*, who hath *obeyed* for us, and is *the end of the Law to every one that beleeveth*; our *change* of the *whole man* true in him, who is *righteouſneſſe* and *true holineſſe*. And thus *without Faith it is impoſſible to pleaſe God.*

This is the *Scripture-aſſurance* for a *child of God* or *beleever*, to ſee every thing in *himſelf* as *nothing*, and *himſelf* every thing in *Chriſt*. *Faith is the ground of things hoped for, and the evidence of things unſeen*, *Heb.* 11 1.

All other *aſſurances* are rotten concluſions from the *Word*; and ſuch things as true *legal Teachers* have invented, not underſtanding the myſtery of *the Kingdom of Chriſt.*

The *Scriptures* bid you ſee *nothing* in your ſelf, or *all* as *nothing*. Theſe *Teachers* bid you ſee *ſomething* in your ſelf; ſo as the leaving out Chriſt in *ſanctification*, is the foundation of all *doubts*, *fears* and *diſtractions*: And he that looks on his *repentance*, on his *love*, on his *humility*, on his *obedience*,

and

and not in the *tincture* of the *Blood* of *Christ*, must needs beleeve weakly and uncomfortably.

But now, to propose some *questions* to you.

Quest.

You say you feel not the change of the whole man.

Answ.

Yea.

Quest.

Then, I must prove your sanctification to you, not your justification.

Answ.

Yea; for they that are justified, are sanctified too, which I cannot finde in my self.

Quest.

Will you say a thing is not there because you feel it not there?

Answ.

But I do not know it to be there.

Quest.

But will you conclude it is not there because you know it not to be there?

Answ.

Nay.

Quest.

Queſt.

You ſay well, for David *cryed out in the bitterneſſe of his ſoul, that his ſin was ever before him, and then his ſanctification was out of his ſight, and that God had forgotten to be gracious: But I ſaid, ſayes he, this is my infirmity:* You *know in a houſe when it is dark all things are there that were before; but you ſee them not till the candle be brought in: The womans groat in the Parable was in the houſe, but ſhe found it not, till ſhe had lighted her candle: Therefore you muſt ſay as* David, *Light my candle O Lord;* and *the ſpirit of man is the candle of the Lord.*

Anſw.

But I feel corruption more violent, which would not be if it were mortified.

Queſt.

You are miſtaken in that, it is from *life* in you and *ſpirit* in you, that you feel corruption; if you were *dead in ſins and treſpaſſes*, you could feel nothing no more then a *dead man?* Theſe oppoſitions in you ſhew a twofold *law* within you; *A law in your members, with the law of your minde: Two natures* in you of *fleſh and ſpirit: the fleſh luſteth againſt the ſpirit; nor is the light of a meer natural conſcience, or a ſoul com-*

monly

monly enlightned such a strange opposer and complainer against the law of sin in the flesh, as you seem to have in you; besides, John *saith, If we say we have no sin we deceive our selves. But I dare not carry you on too far by signes of this nature without Christ, who is a beleevers sanctification as well as righteousnesse. But to stop the issue of the soul in these questions and scruples with this question.*

Quest.

Can you have any assurance that the change that is in any child of God, in this life, or their sanctification, is such in any particular act or work, as there is no spot of sin in it? Is it not mixt of flesh and spirit? Why then do you feel after it so as you do? Since the best and thoroweſt sanctification in any, is not pure enough for the eyes of the Lord; why make you it then any bottom for assurance? You see all the while you have so done, you can finde like Noahs *Dove, no rest for the soal of your foot; for saith* Christ, *When you have done all you can, you are but unprofitable servants;* and *all our righteousnesse is but as filthy rags; and while you gaze on your work of sanctification, you finde a rottennesse in every part of it, and call all into question, and finde fault both with your*

your repentnnce, mortification, and new obedience and all; therefore you must take Christ in here for sanctification still, to settle and establish your spirit?

Quest.

But what use is there then of my sanctification? Are not the fruits and effects of the spirit in me, such as follow immediately upon my being justified.

Answ.

Yea, they are the natural flowings and workings of your faith, they help to evidence your faith, and comfort your faith in their kinde and degree: But as I said before, they are given to be a light in some measure to your own, and others consciences: Let your light so shine before men; and *glorifie God in your bodies, and in your spirits. Shew me thy faith by thy works*; *they are the bracelets of the Spouse, they are the beams of Christ the Sun of righteousnesse. Now, clouds may hinder the beams from enlightning a room, but the Sun is still where he was*; *the Tree you know is there where it was, when the Apples or Grapes may be blown down*; *so the glory of sanctification may be often darkned, and fruits of it blown down by the winde of temptation, spoken on in the Parable: yet then such promises*

miſes as theſe are laid in for ſuch a ſeaſon; Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſſe, and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God, Iſai. 50. 10. And *the viſion is for an appointed time, but at the end it ſhall ſpeak and not lie; though it tarry, waite for it, waite for it, becauſe it will ſurely come and not tarry: But the juſt ſhall live by faith,* Habac. 2. 3, 4.

Queſt.

But why do the Apoſtles preſſe ſanctification, and the new man ſo, and *love*, and *new obedience*, *&c.* in all their Epiſtles?

Anſw.

I anſwered this partly before. *Sanctification is the beginning of the forming of Chriſt here in this life in one part of him, which is Holineſſe, which ſhall be perfected in the life to come, when we ſhall be faſhioned like unto his glorious Body. Sanctification is the witneſſe to the Righteouſneſſe of Chriſt, which being a glory out of ſight, to the ſoul and the world, is made clearer by faith and holineſſe to both: So as in ſanctification, both ſoul and body, fleſh and ſpirit joyn to glorifie the riches of Chriſt. Ye are bought with a price, glorifie*

God

God in your bodies, and in your ſpirits, and walk as children of the Light, and of the day. So as the wiſdom of the ſpirit is ſeen much in the Word, in preſſing ſanctification, and praiſing ſanctification, both to ſet forth the nature of the ſpirit in beleevers, and to quicken fleſh and blood againſt an empty formal Profeſſion.

CHAP.

Chap. V.

The Parties third Doubt concerning Faith or Beleeving, which I call the great.

The third Doubt is,

WHether you do beleeve or no?

The great Gospel secret concerning Faith or Beleeving.

FIrst, I shall shew you my thoughts concerning the nature of this Doubt.

It is one thing to beleeve, and another thing to know we beleeve.

I suppose, none ought to question whether they do beleeve or no, but to beleeve, till they be perswaded that they do beleive, and more and more of the truth of their faith or beleef, righteousnesse being revealed from faith to faith

My

My grounds for this, are these.

1. Christs command to believe, and this is his Commandment, That we should believe on the Name of his Son Jesus Christ. Now, Commands of this nature are to be obeyed, not disputed. Good servants do not reason their duty out first with themselves, but fall to doing as they are commanded.

2. I finde not any in the whole course of Christ preaching, or the disciples when they preached to them to believe, asking the question, Whether they beleeved or no, or whether their Faith were true Faith or no? I finde one saying, Lord, I believe, help my unbelief: But not, Lord whether do I believe or no? *And* Lord encrease my faith: But not, Lord whether is this true faith I have or no? It would be a strange question in any that were bidden to a Feast, to ask the master of the Feast whether his dainties were real or a delusion? would not such a question disparage him for a Sorcerer? So in the things of the Spirit, to be over jealous of the Truth of them, as many poor tempted souls are, doth not become the faithfulnesse of Jesus Christ: The way to be sure of the truth of the good things, is to taste aud and see how good the Lord is. Spiritual things are best felt

felt and tasted with feeding upon them. Eat O friends, drink, yea drink abundantly, O beloved.

3. For any to doubt whether they do beleeve or no; I finde to be a question onely fit and proportionable for Christ himself to satisfie, who is called the Author & finisher of our Faith. None can prove more properly to a soul it beleeves, then he on whome it beleeves. Who can more properly shew one that he sees, then the light which enlightens him for that very purpose.

4. *Faith is truely and simply this*; A being perswaded more or lesse of Christs love; *and therefore it is called*, A beleeving with the heart. Now, what infallible sign is there to perswade any that they are perswaded, when themselves question the truth of their perswasion? There may be some things which may strengthen and help, which I shal hereafter shew you from the word, which are by way of effects and properties of this faith and beleef; but none can simply perswade a soul that it doth beleeve, but he on whom it doth believe: God shall perswade *Japhet*. Who can more principally, and with clearer satisfaction perswade the Spouse of the good will of him she loves, but himself? Can all the

the love-tokens, or teſtimonial Rings and Bracelets? They may concur and help in the manifeſtation; but it is the voice of the beloved. My beloved ſpake and ſaid unto me, riſe up my Love, my fair one, ſaith the *Spouſe*.

5. We ought to beleeve till we be perſwaded that we do beleeve, becauſe the more we do beleeve, the more we ſhall be perſwaded to beleeve; according to that place in the *Epheſians*, In whom alſo after ye beleeved, ye were ſealed with the holy Spirit of promiſe: and he that beleeveth hath the witneſſe; though there is more to be ſaid to this laſt Scripture. The way to be warm, is not onely to ask for a fire, or whether there be a fire or no, or to hold out the hands a little towards it, and away, and wiſh for a greater; but to ſtand cloſe to that fire there is, and to gather heat.

6. We ought I ſuppoſe, no more to queſtion our Faith, which is our firſt and foundation Grace, then we ought to queſtion Chriſt the foundation of our Faith: For as all Chriſtian Religion is deſtroyed by the one, ſo all the ſalvation in that Religion to any ſoul in particular by the other: Therefore it is ſaid, they entered not in becauſe

of

of unbeleef; And again, The Word did not profit, being not mixed with Faith in them that heard it: And hence is the Apostles caution, Take heed lest there be in any of you an heart of unbelief.

7. It is Satans greatest policy to put a soul upon such a question: For by this he sets on the soul for evidence from things which he knows can afford little but a questionable assurance, as perswasion most upon marks and signes of our own sanctification, or works, which cannot hold good without Faith it self, to bring down Christ upon them; For he puts us clean back if we observe. We are proving our faith by our works, when as no works can be proved solidly good but by our faith; for without Faith it is impossible to please God. We know that every piece of coyn or money is valued according to the image and superscription that it bears; and if *Cesar* be not there, though it be still silver, yet it is not coyn, it is not so currant; and he that hath it, cannot make such use of it, and so assure himself to trade with it, as otherwise he might do. So there is not any thing of sanctification currant, and of true practical use and comfort to be a beleever, unless Jesus Christ

Christ be there, and the image of Christ which is righteousnesse, *&c.* or true holinesse. While Satan puzzles us in questioning our faith or beleeving, he keeps us off from beleeving, knowing that this is the condemnation. He that beleeveth not is condemned already.

We are first to believe, and all other gifts will follow, *&c.*

HEre I cannot but wonder at any that keep souls in *acts* of *preparation* and *qualification*, from the *act* of *beleeving*, as if we could beleeve too suddenly; and many a one loses some degrees of *faith* while they are seeking it thus in the *evidence* of their *works*; for while *faith* is kept off from *Christ*, and the soul suspended, *faith* decayes, and becomes *weaker* and *weaker*; when as if it were still exercised upon Christ in the promises, it would soon bring a clearer & more undeceiveable evidence with it, then can any other way be ministred unto it.

In the *Gospel* all are immediately called to beleeve; to day if ye will hear his voice: Sirs, saith the Jaylor, what must I do to be saved? Beleeve say they on the Lord Jesus

Christ. And this is the work, that ye beleive on him whom he hath sent, saith *Christ*; and saith *Philip* to the Eunuch, If thou beleeveſt with all thy heart thou mayeſt; and he answered and said, I beleeve.

So as I shall draw this concluſion for many that are in the dark in this point, both Preachers and people:

That none can beleeve too haſtily in Jeſus Christ our righteouſneſſe, becauſe righteouſneſſe is revealed from faith to faith; and while we beleeve not, we live not properly; for the juſt ſhall live by faith; and while we beleeve not, we may after a ſort be ſaid to be under condemnation; for he that believeth not is condemned. So as we ought not to ſtay the exerciſe of our faith, either for repentance or humiliation, or any other grace; but we ought to beleeve, that we may have theſe; for faith worketh by love, &c. And adde to your faith vertue, ſaith the *Apoſtle*, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſſe brotherly kindneſſe? All theſe, are to be added to faith, or work from faith; nor are we to ſtay our beleeving till we be aſſured *by ſome* ſignes *that we do* beleeve;

we

we must *beleeve* that we may know that we do *beleeve*; for the witnesse comes by beleeving, *The spirit bearing witnesse*. Yet to these I allow you any examination or tryal of your faith, which may consist with beleeving.

Well, I shall put some Questions to you after these grounds.

Quest.

Is faith alwaies with full assurance?

Answ.

Nay.

Quest.

Can you conclude you have no faith, because you have no full assurance?

Answ.

You say well; for there are degrees of beleeving; one degree is to beleeve, another is to be assured you beleeve. There are in the Word beleevers of several ages; some are called little ones, weak ones, babes, children, strong men some are such as have been sound beleevers, and are made weak through *sin*, and *temptation*, and *ignorance* of the *Covenant of free-grace*, and their *righteousnesse in Christ*, and the *glorious estate* of a *beleever* under *grace*, as a man that is not perfectly, healed of some infirmity.

For the *nature* and *properties* of true saving Faith, which I told you on, They are better discerned in the *Word* and *Christ*, then in the *soul* that hath them, because they are not in the *soul purely*, but with *mixture* of *corruption*; which like *mud* in the water troubles the *sight*, and the *spiritual discerning*; and that makes so many *beleevers who can spiritually judge, care so little to see themselves in their own righteousnesse*; but in *Christs*; as *Paul*, *and be found in him*, *not having mine own righteousnesse*.

The nature and properties of true saving faith, is almost the businesse of the whole New Testament.

1. *The* nature *of faith is this*, It is called the ground of things hoped for, and the evidence of things that are unseen.

2 *The* properties *are every where discribed by* repentance *and* humiliation, *and* love *and* godlinesse, *and* purity, *and* charity, *and* meeknesse *and all* holy conversation, *and* prayer *and* hearing, *and* obeying the Will of God. *All these are wth true* faith; *and a* beleever *is one, who though he hath all these, yet he will not behold them in* himself, *but in* Christ, *and as* Paul, I live, yet not I, but Christ liveth in me.

Now

Now the great miſtake which I finde in this and ages before, is, the ſingling out the properties of a true faith, and ſending a beleever for his aſſurance moſt thither, in himſelf; which cauſed the beleevers of former ages, to walk in bondage, though with the ſpirit of adoption; and to make up their aſſurance much like the beleevers under the Law, from their obedience and repentance, and humilation in themſelves, Chriſt *being much in the dark to them, and little ſeen then. And much of the ſame darkneſſe covers this age we live in, who are very dark in that myſtery of glory, which* Paul *ſpeaks on in beleevers, as* ſorrowing, and yet alwayes rejoycing, *as* dying and yet behold we live, *as* having nothing, and yet poſſeſſing all things.

But I pray, what temptation had you concerning your not beleeving?

Anſw.

I thought I was one of thoſe that could not beleeve, and that I being ſuch a ſinner, it was not for me to beleeve.

Queſt.

For your being one of thoſe that could not beleeve, I ſhall ſpeake to it in theſe Queſtions.

1. *Is there any exception againſt you in particular, in the whole Book of God? As to ſay,*

you

you, such a one, or such a one, cannot beleeve; you have no right to Christ?

2. *Can the Counsels of God, concerning the vessels of wrath be known? Can any say I am not elected, seeing his wisdom is unsearchable, and his wayes past finding out?*

3. *Are not some called at the eleventh hour of the day?*

1. *The thief upon the Crosse at the hour of his death.*

Is not this Satans temptation then to perswade you to conclude any thing for your condemnation before hand?

2. *For your other doubt of being such a sinner, and therefore not daring to beleeve, I shall put these Questions to you.*

1. *Do not they that would beleeve, onely if their sins were lesse or lesse hainous, beleeve rather upon some ground in themselves, then Gods Command.*

2. *Do not the promises belong to sinners as sinners?*

Answ.

Yea; but as repentant sinners.

Quest.

What were the Churches of the Corinthians, Ephesians, Colossians; *and what was* Paul *before* Christ *came to him? Were they*

sinners

sinners or qualified? And what were all that beleeved, before they beleeved?

Answ.

They were sinners.

Quest.

Came not the promise to Adam, *even then when he was dead in sin?*

Answ.

Yea.

Quest.

Whether were not you in their condition or no, that is, a sinner, according to your own apprehension?

Answ.

Yea.

Quest.

Whether are not you then as free for Christ to come to, as they were?

Answ.

Yea.

Quest.

Whether are not the promises as free, and open to you, as to them: You being all alike sinners, and Gods will being revealed no more for ones election then anothers, no more for their election then yours?

Answ.

Yea.

Queſt.

Whether are any promiſes made to any in Chriſt, *or out of* Chriſt, *onely in themſelves? Is not* Chriſt *the onely qualified perſon for all promiſes? And ſo through* Chriſt *are they derived upon all his, we being ſaid to be compleate in him; Doth not all fulneſſe dwell in him, and all receive of his fulneſſe? And are not all the promiſes in him Yea and Amen?*

Theſe concluſions then I ſhall draw forth.

1. *Election and condemnation being ſecret things, belong to the Lord; and were not revealed in the Word to the end to hinder any from beleeving, for that were againſt Gods goodneſſe and mercy revealed; and they that make ſuch uſe of them, ſerve not the Lords ends, but Satans; for ſuch an end is againſt the ſweet ſimplicity of the Goſpel of* Chriſt.

2. *The onely ground for any to beleeve, is the Word or promiſe, not any thing more or leſſe in themſelves. This is the Commandment that ye beleeve on the Son of God.*

3. *The promiſes of* Chriſt *are held forth to ſinners as ſinners, not as repenting ſinners or humble ſinners, as any condition in us upon which we ſhould challenge* Chriſt; *for then it is*

no

no more of grace, but of works. Now we are freely justified by his grace.

4. *What ever promise there is, which hath any condition in it, it is ours in him, that is in* Christ, *who was the onely conditioned and qualified person for all promises, all being in him* Yea *and* Amen ; *and all being compleat in him who is the fulnesse.*

A short Preface.

HAving thus far discourſed occaſionally upon theſe Temptations. I ſhall adde a few *Obſervations* more for clearing the *way* of *Salvation* a little further, and then I ſhall open the ſeveral *wayes* of *Revelation*, that the *Myſtery* of *Godlineſſe* hath been received in, and in what *ſeekings*, and in what *degrees Free grace* hath been enquired for in this preſent age.

Gods

I.

Gods first revealing himself to man in goodnesse and Free-grace.

GOD hath revealed himself under several *notions* and *names*, and *orders* of working to man; and in them we are to rest, and not to form up *Meditations* beyond them; for beyond them is *infiniteneſſe*, and *glory*, and we may sooner be *dazled* then *discern* any thing of God, or the *workings* in himself; There lie the *depths* of the *wisdom* of *God*, and the *unsearchableneſſe* of *his wayes*; and who can know *the minde of the Lord*? or who *hath been his counsellour*?

God then that he might make himself out to the creature, first reveals himself in

good-

goodneſſe, and makes man according to *ſomething* in *himſelf*; ſo as there is more *Image* of a *God* in him, then in any other thing below: For *God ſaid*, *let us make man in our Image, after our likeneſſe*, *Gen.* 1. 26. And herein is the *goodneſſe* of God, that he gives any being to any thing but himſelf, and any *glorious* being to *man*, more then to any *other*; For *what is man that he regardeth him, or the ſon of man that he viſiteth him? He hath made him a little lower then the Angels, and crowned him with glory*, *Pſal.* 8.

Man being thus created, muſt know himſelf to be but *man*, and a *creature*; and therefore hath a *law* given out to live by, and to order his *obedience* to him that made him: But *man* being made meerly by the *will* of *God*, is made onely to continue by the ſame *will*, and not unchangeably good; that the *creature* might conſider the *glory* he had, not to be his own, but onely at the *pleaſure* of *him* that made him; which *will* and *pleaſure* was revealed in the *law of the Tree of life*, and executed upon the *obedience* and *diſobedience* in the *creature* or *man*, to this *law*: And now *man* ſins and diſobeyes, and by this is brought to ſee the *power* of *him* that created him, who in this

begin-

beginning of *things* revealed *himself* onely in *glory*, *power* and *dominion*, to the world, and in no other *form* or *notion* to the *creatures* he made, but of *Lord*, or *Creator*, or *Law-giver*.

I finde there was *infinite wisdom* of God appeared in the suffering the *fall* and *disobedience* of *man*; for by this, the creature came to see and acknowledge it self under the power of a *law*, and in *subjection* and *dependency* to him that created it: So as the *glory* of *God* was much advantaged by such a change; which if the creature had never experienced, could not have been so evident nor clear: And hence it is, that the *Angel* or *spirits* of an higher order fell too, as well as *man*; so as by this, the *power* of *God* was made known to the *creature*, and the creatures *subjection* or *dependency* upon *God*, to it *self*: This *change* running through the order of the whole Creation, *Rom.* 8.

The *creature* being thus brought by it self under a *change* of *condition*, God raises himself *advantages* and *glory* from hence, to make out himself before the creatures in his *power*, *will*, *mercy*, *love*, *&c.* that the world may *know him* more, and *know* that there is yet an *infiniteneſſe* in him not to be *known*;

and

and all our knowledge is bounded in those *things* which he hath made out for himself to be known by.

To the time of *sinning* then, or the *first disobedience*, the Lord revealed himself onely in *glory* and *goodnesse*; his *glory* was in the *creating* and *commanding*; his *goodnesse* in giving any thing a created being or subsistance for obeying and laying out his *Image* or *resemblance* upon one creature above all the rest, and making man to have *dominion under* him, yet *for* him, over the *Creation*.

But man now falling under the *power* and *curse* of a *law*, God reveals himself in *mercy*, and in a notion of *compassion* and *pitty*, and seeks out *man* who was now a sinner, and brings to him the *tydings* of *something* in a *promise*; which though it might be dark to him, who was now *in the region and shadow of death*, yet God made it something clearer by his dealings and carriage towards him, *making coats* for him, and *cloathing him*, and taking care for him; and so holding forth something of compassion towards him; yet mingling it so with the *curse* and *change* in the *creation*, and his *condition*, that he might live as well under the

the *anguish* of the *curse*, as the *power* and *comfort* of the *promise*: And how much of *Christ Adam* knew, how much the first *Adam* knew of the second, is not revealed, not much surely; for this *time* and that under the *law*, was the time of the hiding of this Mystery in *promises* and *sacrifices*, and the keeping it secret till that which was called the *Fulnesse of time* was come, and *Christ* was *manifest in the flesh*.

II.

Gods Free-grace to sinners more discovered.

WE finde the Scriptures set forth God in a *notion* of *Free-grace*; and therefore we must so order our *apprehensions* and *conceptions* of God, that we may know him in his *Free-grace*, as well as in his *Love*, and look on him and consider him in this order of working. God first and more properly, had mercy upon man faln and under the *curse*; and he is called a *God shewing mercies*, and *great in mercy*, and *rich in mercy*, and *plenteous in mercy*, *abundant in mercy*, and

father

father of mercies, and *the Lord God merciful and gracious*: So as ſinfull man, who by the power of ſin and the curſe, was under condemnation (for *death entered by ſin*,) yet by a *power* more *infinite* then that of *ſin* and the *curſe*, was raiſed up to be the *ſubject* of this *mercy*, and that *onely thing* about which this *Free-grace or mercy* was exerciſed: And thus *light* was wrought out of *darkneſſe*, and *good* out of *evil*. And now a *work* of *redemption*, more glorious then that of *creation*, is beginning to the world; and Gods work of *mercy* is exceeding the work of his *power*, and yet *infiniteneſſe* in both; for *God* himſelf was to become a *creature*, or the *ſon of man* in this *ſecond work*, which he was not in the *firſt*. And thus we ſee how this change in the creature makes onely *way* and *liberty* for the *fulneſſe* of *God* to work out to the ſons of men, as well in a work of *Redemption* as *Creation*; and *ſaving* thoſe that were made, as well as *making* them; yet this *work* of *Redemption* was carried at firſt in a Myſtery, rather of *mercy* then *love*; for there was little but a *promiſe of the womans ſeed revealed*; ſo as here was rather *mercy* appearing as yet then *love*, and a *remedy* propounded to *man* for ſin, by that time

time the ſin was committed, to ſhew that *God* was never an enemy, though man was. And ſo much of Gods *good will* onely revealed, as man might rather conceive himſelf not *dectroyed* then *ſaved*, and rather not *damned* then *redeemed*; And *that* in the *Prophet*, ſets forth *God* rather at firſt in *mercy* and *compaſſion* to us, *None eye pittied thee to have compaſſion on thee; when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee Live, Ezek.* 16.6. And the Apoſtle calls us *veſſels of mercy, that he might make known the riches of his glory on his veſſels of mercy, Rom.*9.23. So as in this manner of revealing the Infinite work of Salvation, we may be better ſatisfied, then by going out into the glory of *Gods counſels*, where we may loſe our ſelves rather in the *fulneſſe* of *Truth* then finde *any*. So as thus *God* hath drawn out things more to our reaſon; for how can we think *God* who is infinitely pure, whoſe eyes are purer then to behold iniquity, can love a *ſinner* as a *ſinner?* All love is from ſomething *amiable* in the thing loved; But what is there in man ſaln, and corrupted, for *God* to love or delight in, to make his delight with the ſons of men, where is the comelineſſe? Therefore

fore *God* must from *meer grace* more properly then *love*, order some *righteousnesse* or *new glory* for man; in which, he may beautifie, adorn, and love him. And this is the *righteousnesse* of *Jesus Christ*, in which we are said to be *chosen* and *predestinated* to the *adoption* of *sons*. Thus *God* in *Free-grace* had *mercy* on us, and gave *Christ* for us; and in him we are made capable of the *love* of *God*, and *accepted in the beloved*, *Ephes.* 1.6. and not as some, that *man* was *elected* before *Christ*, the *body* before the *head*, and *Christ* for *man*, as shall appear more fully in another place.

III.

More of Gods Free-grace and Love; of mans sin and redemption, discovered.

THe Scirptures reveal to us a *pure God*, a *just God*, a *perfect Law*, the *first man sinning*, a *Law broken*, a *Curse entering*, *mercy working in a promise of life*, a *way of salva-*

tion

tion darkly discovered, *Jesus Christ this way*; this *Jesus Christ given for sinners*, and yet *purchasing sinners*; all this wrought in time, and yet a *predestination* and *election of grace* before *all time*; God *loving us* and *giving Christ for us*, and yet *loving us in the same Christ*. These things are thus brought forth in the *Word*, and the *Spirit of God* can onely guide us into safe constructions of the *Mystery* thus *revealed*, and how to draw the work of *Redemption* into such order, that *sin* and *death* by the *first man* may appear, and *righteousnesse* and *life* by the *second*, and *something* of the *counsels* of *God* concerning *both*, before *either* was brought forth to the world; and yet but *something*, and not *all*.

I finde, before *sin* and *righteousnesse* did thus appear in the world, that *God* is said to *predestinate* and *elect* and *chuse* us. I finde that all this work, thus wrought in *time*, yet is said to be present before *God in all time*; and therefore he is called *the Lamb slain* so long ago, *Revel.* And we are called *chosen in Christ before the foundations of the world were laid.*

So as all I can finde out of this *glorious Mystery*, which is made up of such contrary wayes, and workings, of *sin* and *grace*,

grace, *justice* and *mercy*, an *old Adam* and a *new*, and *predestination* or *election* of *grace*, will onely amount to this; That *man sinned*, *God had mercy*, *and gave his Son*, which was *God* with *him* from *everlasting*, to be that for *man*, and in *man*, which he could not be in himself, *righteousnesse* and *true holinesse*: And thus man becomes a *new creature* to *God* again, not in *himself*, but in *another*.

God still is the same, but *man* was not; nor is *God* the lesse unchangeable becaufe of some several carriages or distributions of the same work about man; *mans falling*, and *redemption* in *Christ*; *mans sin* and *Christs suffering*, may be said to be but the love of *God* ordering man to the *praise* of *his free-grace* through several conditions, of *innocency*, *sin*, and *righteousnesse*.

Yet this I finde further, that the *main* and *glorious work of Redemption*, was that *full* and *final work*, ordered by *God the Father* with himself. So as mans *sin* was onely serviceable to this, and was but for the bringing about of this, though not decreed of *God*, but occasioned by *man*. *God* foreknowing the *changablenesse* of his *creature*, and so working by *that*, not taking any

new

new counsels upon this change in man which he took not before, but ordering *this* to that *salvation* he had ever *ordained*; nor is the revealing of *Gods predestination* or *election* in *Christ*, so much to let us see into the order of his *Counsels* (for *who hath known the minde of the Lord?*) as to set up *God* in the glory of his *power*, *will*, and *wisdom*, before our eyes, that we may not look at any thing as happening from its own causes, and to order us from conceiving any change in *God*, as if our *sin* and *Christs suffering* had wrought any alteration in him, either to *enmity* or *love*.

If you would know this *Mystery* without confusion, and yet in admiration, know that all this work of *free-grace* and *mans salvation* in *Jesus Christ*, was ever the *same* with God, who *calleth things that are not, as if they were*; and *mans sinning*, and *Gods* revealing *Christ* in *promises*, and in the *flesh*, and in the *Gospel*, is, That the *creature* may partake of it, and whereas there is a *work* of *sin*, of *time*, of *persons*, of *order*, of *Scripture-notions*, of *manifestation*; These are but so many several wayes by which the work of *grace*, *love*, *sin*, *Christ*, and *salvation*, is finished in the things themselves.

And

And all these several parcels of *Law*, *Gospel*, *Sin*, *Righteousnesse*, *Free-grace*, *Election*, *&c.* go to the making up this Body of Christ the elect; the *law* could not have been wanting, for then there had been no *transgression*; and *sin* could not, for then there had been no *free-grace*, and *righteousnesse* could not, for then there had been no *redemption*; and *free-grace* could not, for then there had been no *mercy*; and *election* could not, for then there had been no *everlastingnesse* of *purpose* of *God*. So as this *one infinite work* of *salvation* is manifested in many parts to us, who could neither *enjoy* it, nor *know* it otherwise, not in that *fulnesse* nor *infiniteneſſe* as it is in God. And these many parts make up that one work of out *Redemption* in *Jesus Christ*, nor can we know any thing of it but thus in *parts*, not in the *whole* or *glorious entireneſſe* of it; *We know but in part.*

IV. *The*

IV.

The Son of God how considered in the work of Salvation.

THere are certain *Scriptures* which contain the Myſtery; yet in the *letter* of them, hold it forth under a *divers notion* or *word.*

1. *God ſo loved the world that he ſent his onely begotten Son, &c. Joh.* 3.16. with other Scriptures of this kinde, as 1 *John* 4.9,10, *&c.*

2. Of the other ſort are theſe Scriptures, *God hath choſen us in him before the foundations of the world, Epheſ.* 1.4.

God hath ſaved us according to his own purpoſe and grace, which was given to us through Jeſus Chriſt, before the world was, 2 Tim. 1.5. with other Scriptures of this kinde.

Now theſe words ſay, that God *loved us*, and *gave Chriſt*, and that he *loved us in Chriſt*. And theſe may be both true, according to the *manifeſtation* of this *Myſtery* to us; for *one Scripture* contains not *all* of this *Myſtery* of *Gods love* to *ſinners*. Some hold

hold forth onely ſo much of it, as to make *power* and *will* in it appear; ſome, ſo much of it as to make *free-grace* appear in it; ſome, ſo much of it as to make *love* appear in it; ſome, ſo much of it as to make *predeſtination* and *election* appear in it; ſome, ſo much of it as to make *Jeſus Chriſt* appear as the *Lamb ſlain before the world for ſinners*; ſome, ſo much as to make *Jeſus Chriſt crucified* in *time* for *ſinners*; ſome, ſo much as to make *Gods love* appear in *giving Chriſt*; ſome, ſo much as to make *Chriſts love* appear in *giving himſelf*; ſome, ſo much as to make *Gods love* appear *compleat to us* in *Chriſt*; ſome, ſo much as to make *Jeſus Chriſt* appear the *Son of God*; ſome, ſo much as to make *him* appear a *ſon of man*, and a *ſaviour of men*; ſome, ſo much as to make *him* appear to *die* for *all*, and *for the world*; and ſome, ſo much as to make this *all*, and this *world* ſuch onely as were *his* before the *world*, and onely *all* ſuch as he had *loved* and *choſen*.

And thus is the *Myſtery* opened to the ſons of men in each part of Scriptures, which like ſo many ſeveral *Stars* give out their *beams* and *light* for the *manifeſtation* of this *Myſtery* of *godlineſſe*, *God manifeſted in the fleſh*.

Now

Now we must be sure in our conceptions and notions concerning this redemption, that we raise not up nor from any thing to comprehend this *Mystery* which God himself would not fold up in any single *word* or *notion*, there being so many *discoveries* and *appearances* of *God*; who though he be but one *simple*, *pure*, *glorious essence*, yet his *creature man* cannot behold him so, but as in so many *scattered* parts and *beams* of *glory*. Man cannot take *God* nor the *Mystery* of *God* in, but by way of *parts* and several *kinds* of *excellency*, and so view him in *one thing* with *another*, and so in *Jesus Christ*.

So as when we would consider the *work* of *salvation* in and by *Jesus Christ*, we must take heed of straitning it into any such thing as the *effect of Gods love* onely, lest something be left out by our *narrow* conception, whereby the *Mystery* is but in part represented; and the other *parts* of the *work* have no room, by which, though we may know more of one *part*, yet we may know lesse of *another*; like one who pumping *water* through a *narrow pipe*, fils not his *vessel*, while another that works through a *larger*, filleth his: And indeed, the not

taking in *Scripture notions* in their *ſpiritual extent* and *variety*, but going out into ſome one notion more then another, which agrees better with ſome *principle* in us may make us rather *opinionated* then *ſpiritually wiſe*.

But in the *work* of *Salvation* we muſt conſider *Jeſus Chriſt* as he is revealed without his *incarnation*, before his *incarnation*, and in it; *without it* he is revealed to be the *Word* of *God*, the *Wiſdome* of *God*, *God with God*, *&c*. *Before it*, he is revealed to be the *ſeed of the woman*, the *Promiſe*, the *elect*, the *Covenant*, the *Angel of the Covenant*, *&c*. *In the Incarnation*, he is revealed to be *Immanuel*, *or God with us*, *Jeſus*, *Chriſt*, the *Redeemer*, the *Mediator*, the *Prieſt*, the *Propitiation*, the *Son*, and the *Son* of *man*, *&c*.

Now theſe ſeveral *notions* will diriect us, and order us to a *Scripture-revelation* of this *Myſtery*; for when we read of this *Son of God*, under the names or notions laſt ſpoken *of*, as the *Son*, or *Jeſus*, or *Redeemer*; Then we are to conſider of this work of *Redemption* in the *fleſh manifeſted*, and *amongſt us*; and then conſider what *part* of the *work* comes under that *notion*.

And when we read of his *other names*, we

we are to consider what *part* of the *Mystery* falls under those, either without *incarnation*, or *flesh*, and so he was *one* with the *father*, *&c.* or else *before incarnation*, and so he was in the time of the *Law* of *Ceremonies* and *Types*; and from all these we may safely draw this:

That the *Son of God*, as *Jesus and Christ*, and so *manifested in the flesh*, was sent out, and given as it were of *God*; *foretold* and *figured* before he was given, even with *God*, being *God* himself, and everlastingly present, both as *God*, and as *God* and man in the election of grace, being the elect in whom we are chosen, and whose body we are.

These *notions* of *God* as the *Word*, and as *Jesus*, *Christ*, and *Redeemer*, and *Mediator*, is but the drawing forth the *Mystery* of *Redemption* in its several parts and degrees: And all this is true, that *God loved us*, and *gave Christ*, and *we were chosen in Christ*, and he was *the Lamb slain*, *both before the World* in purpose, and *in the world* according to this purpose; nor are we to consider Gods love to us without Christ, nor Gods love to us before Christ, nor our selves out of Christ, in whom we are chosen; But rather thus, God loved us in Christ, and

yet gave Christ: And all this is true in the way and order of manifestation, beyond which we cannot see; nor can we in a Scripture-way consider any act of *grace* from *God* but in the *Son*, there being no way of *union* and *Communion* with *God* for *man*, but by *him* who is both *God* and *man*.

V.

Gods love manifested in the Gospel-expressions.

WHere ever there is any appearance of *God* in *mercy*, or *grace*, or *love*, there is *Gospel*; and where ever there is any *Gospel*, there are such expressions and appearances of *God*: As in the *old Testament*, we finde him under these names, the *Lord thy God*, the *Lord*, the *Lord mercifull*, and *gracious*, *long-suffering*, and of much *goodnesse*: A *Lord passing by the transgression of his people*, loving *His freely*, counting them the *Apple of his eye*, the *signet upon his hand*, his *Jewels*, his *Vineyard*, his *Children*.

And

And in the *new Teſtament*, where *God* appeared in the *fulneſſe of love*, there he is called a *father* of *mercies*; and his *grace*, *free-grace*; and his *love*, a *love manifeſted*, and *unſearchable*.

And thus the ſoul is to look on him, and conſider him in *grace*, not in *glory*; in *love*, not in *righteouſneſſe*: And this is that which will draw on the ſoul to have *communion* with him. We have onely to do with him now in the *Goſpel-appearances* and *expreſſions*. In our firſt man *Adam* we had to do with him onely in a way of *ſubjection* and *righteouſneſſe*; But now in our ſecond *Adam*, in a way of *ſonſhip* or *adoption*, and *free-grace*.

VI.

The new Covenant, no Covenant properly with us, but with Chriſt for us.

GOd makes no *Covenant* properly under the *Goſpel* as he did at firſt; but his *Covenant* now is rather all of it a *Promiſe*. *Man* is not reſtored in ſuch a way of *Cove-*

nant and condition as he was loſt, but more *freely*, and more by *grace* and *mercy*; and yet *God Covenants* too, but it is not with man onely, but with *him* that was *God* and *man*, even *Jeſus Chriſt*; he is both the *Covenant*, and the *Meſſenger* or *Mediator* of the *Covenant*. *God agreed* to ſave *man*, but this *agreement* was with *Chriſt*, and all the conditions were on his part: He ſtood for us, and articled with *God* for us, and performed the conditions for *life* and *glory*; and yet becauſe we are ſo concerned in it, it is called A Covenant made with us, *I will make a new Covenant with them*; and yet that it may not be thought a *Covenant* onely with us, as the firſt was, it is called a *new Covenant*, and a *better Covenant*; and *Chriſt* is called the *Mediator* of it. And leſt we ſhould think ſome *conditions* were on our parts, as in the firſt, it is added, *I will write my Law in their hearts, I will put my ſpirit with in them*: So as in this *new Covenant*, *God* is our *God* of *free-grace* and *righteouſneſſe* on his part, not for any conditional *righteouſneſs* on ours; yet in Scripture it is called ſtill a *Covenant*, becauſe *God* is our *God* ſtill in a way of *righteouſneſſe*, though of *redemption* too, and of *condition* too;

too; yet not on ours, but on *Christs* part for us; and yet it is a *Covenant* with us, because we are *Christs*, 1 *Cor.* 3.

VII.

Gods manner of Covenanting.

GOD takes us into *Covenant*, not upon any *condition* in us before; he brings with him *Christ*, and in him all the *conditions*, and *makes* us as he would *have* us; not for the *Covenant*, but in it, or under it; we are not his *people* before he be our *God* first. *I will make a new Covenant with thee, I will be thy God, and thou shalt be my people. I will write my Law in your hearts, and put my spirit within you*, Heb. 8. 10. *You have not chosen me, but I have chosen you*, Joh.

VIII.

They that are under Grace revealed, are no more under the Law.

WHile we are out of *Covenant* with *God*, we are in our own judgment and others, under the *curse* for any *breach* of *law* or *disobedience*: But when we are once under *grace* revealed, we are ever under *grace*, and no more under the *Law*: The *Law* can onely tell a *beleever* he *sins*, but not *tax* him for *any*. *We are not under the Law, but under grace: Who shall lay any thing to the charge of Gods elect? Who shall condemn? It is Christ that died*, Rom. 8.33.

IX.

When God is said to be in Covenant with a soul.

A *Soul* is then properly, actually, or expresly in *Covenant* with *God*, when *God* hath come to it in the *promise*, and then

then when it feels it ſelf under the power of the *promiſe*, it begins onely to know it is in *Covenant*; and yet to yield and obey, as if it were but to enter into that *Covenant* which God hath made with it in Chriſt, before it could do any thing; ſo as they that *beleive*, do rather feel themſelves in that *Covenant* which God hath made with them, without any thing in themſelves either *faith* or *repentance*, *&c.*

X.

A juſtified perſon is a perfect perſon.

A *Perſon juſtified* or in *Covenant*, is as *pure* in the ſight of God as the *righteouſneſſe* of *Chriſt* can make him, (though not ſo in his own eyes, that there may be work for faith) becauſe God ſees His onely in *Chriſt*, not in *themſelves*; and if they were not in ſuch a *perfect righteouſneſſe*, they could not be *loved* of him, becauſe *his eyes are purer then to behold iniquity*, or to love a ſinner as a ſinner.

XI.

Sins ſeparates not his from God, but from Communion with God.

NO ſins can make God who *loves* for ever and *unchangably*, love us *leſſe*; and yet a *beleever* will grieve for *ſin*, becauſe it *grieves* the *Spirit* of his *God*; and though he know *ſin* cannot now *ſeparate* from *God*, yet becauſe it once *ſeparated*, he *hates* it; and becauſe it *ſeparates* ſtill, though not from *God*, yet from *Communion* with *God*, *grieving the holy Spirit of God*.

XII.

Chriſt in the fleſh.

CHRIST in the *fleſh* was *God himſelf*, who that he might reveal his love to us, made us *partakers* of the *divine nature* by faſhioning our *nature* for his own *glory* to *live in*, and by being both *God* and *man* amongſt *us* and *for us*; and herein is the *myſtery* of *reconciliation*: None but the

nature

nature of *God* could reconcile *God*, and no *nature* but *mans* that had *sinned* could properly *suffer* for man; therefore *there is one Mediator betwixt God and man, the man Christ Jesus.*

XIII.

Christs being in our nature.

CHRIST was *love, mercy*, and *riches* of *free-grace manifested* in the *flesh*, and in our *nature*, that they might flow out more abundantly *upon our nature*, on the *vessels* of *mercy*, *chosen in this Christ before the foundation of the world.*

XIV.

Christs love.

CHRISTS *love* must needs exceed all the *love* of the *children of men*; for he was the very *love* of *God clothed* in *flesh* and *blood.* This is he *that was red in his apparel, as he that treadeth in the wine-presse.*

XV.

XV.

Christ doing and suffering for our sakes.

CHRIST came into the *world*, that he might *do* what we could *not do* to the *fulfilling* of the *Law*, and *suffer* what we could *not suffer*, for the *breach* of the *Law*.

XVI.

Christs Mediatorship.

CHRIST standing now as a *Person* betwixt *God* and the children of men, takes in the fulneſſe of *righteouſneſſe* and *ſin* from *both natures*; *righteouſneſſe* from *God*, and *ſin* from *men*; whereby all the *ſins* of *his people* are *fully done away* by the *infinite glory* of that *righteouſneſſe*, both from *himſelf* and *us*.

XVII.

XVII.

The right general Redemption, by the ſecond Adam.

CHRIST is the *ſecond Adam*, in whom all are *made alive*, as all in the *firſt Adam* were *dead*; but not ſo as if *all* who were *dead* in the *firſt Adam*, were made *alive* in the *ſecond*; but as the *firſt Adam* was the *Perſon* in whom all that are *dead* did *die*, ſo *Chriſt* is the *ſecond Adam* in whom all that are *alive* do *live*; for *Chriſt* is the *common nature* of the *living mankinde* who *live* unto *righteouſneſſe*; as *Adam*, was the *common nature* of the *dead mankinde* who *die* unto *unrighteouſneſſe*: *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one, many are made righteous*: God hath concluded all under ſin, *That the promiſes by faith of Jeſus Chriſt, might be given to them that beleeve*, Gal. 3.22.

XVIII.

XVIII.

Christs love.

THe *love* of *Christ* exceeded in this, that he gave himself to *die* for *us* when we were *enemies* to him, and crucified him our *selves*, who came to be crucified for *us*, and could neither *love* him, nor *pitty* him for what he did; *For while we were as yet sinners, Christ died for us; and greater love then this hath no man.* This is the *mystery* that man could not live in *Christ*, till he had *killed Christ* first: And thus he was wounded in the house of his friends. *O all ye that passe by the way, behold and consider, if ever there were mystery like unto this mystery.*

XIX.

Christs *blood.*

THe *blood* of *Christ* was not the *blood* of *man* onely, but the *blood* of the *Son* of *God*, and therefore it was a *price* for sin: the very power of the *Godhead* as it were bleeding for sin; by which it is called, *The Redemption*

Redemption of his blood, and *the blood of the Son of God.*

Christs *blood poured out.*

THe *blood* of CHRIST poured out, wrought greater *compassion* in GOD towards *men* (I speak as a man) then the *sufferings* of all the *men* in the *world* could do, because he being begotten of GOD *himself*, and the *expresse Image* of his *person*, though he could not *suffer* being so *infinite a glory*, yet because that *person* suffered which was GOD and *Man*, or the *Son* of GOD in *man*, the *Father* in an *unspeakable way* beheld the *travel* of his *soul* and was *satisfied.*

XXI.

Christs *Vesture dipt in blood.*

CHRISTS *Garment* which he was described in by the *Prophets* under the *Law*, is of a *colour* to set forth *love* and *suffering* under the Gospel; for this is *he that came from Bozra with his garment died red.*

XXII.

XXII.

Christs *Comlineſſe.*

THe *comlineſſe* of *Chriſt* in the *Goſpel*, is a moſt *deſireable comlineſſe* for the *ſons* of men to *love*; it is the *glory* of the *onely begotten Son of God*, full of *grace*, the ſweeteſt object for thoſe in miſery to delight in. This is that *beloved* which is *more then another beloved.*

XXIII.

Christs *Beauty.*

CHRIST hath both the *form* and *power* of *love* in him, and therefore it is that his *Spouſe*, or *His*, behold him as *white* and *ruddy*, and *the faireſt amongſt ten thouſand*; *white* in the glory of his *Godhead*, and *ruddy* in the *ſufferings* of his *Manhead*; and becauſe of his *ſweet oyntments* or *pourings* out of *ſpirit*, the *Virgins* follow him; for his hands *drop mirrhe* upon the *ſoul*, even *ſpiritual graces* upon the *handles* of the *Lock*.

XXIV.

XXIV.

Christs *names*

CHRIST will be known to his by no other *names*, but *names* of *love* and *grace*, a *Lover*, a *Bridegroom*, a *Phisitian*, a *Saviour*, an *Emmanuel*, or *God with us*, an *onely begotten Son of God*, the *brightneſſe* of *his glory*, a *merciful* and *faithful High Prieſt*, a *Sacrifice* for *ſin*, a *Mediator*, an *Advocate* for *ſin*, a *Beloved*; and he brings a *ſoul* to the *banquetting houſe* of *ſpiritual things*, and his *banner* over it is *love*.

XXV.

Chriſt *and His.*

CHRIST, having adorned *His* in the *riches* of his *righteouſneſſe*, looks on them and *loves* them in his *own glory*, ſo as they both *love* one another; *Chriſt* and *His*, one delight in one another, *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe; thou haſt raviſhed my heart with one of thy eyes, with one chain of thy neck*, ſaith *Chriſt*; and

ſaith

saith the *Spouse*, *my beloved is the faireſt amongſt ten thouſand.*

XXVI.

Chriſts *love in Heaven to us, or* Chriſt *exalted.*

THe *love* of *Chriſt* is more now in *Heaven* towards us, by how much more the *love* of God is *gloriouſly* ſhed abroad within him, yet his *nature* is the *ſame*; for he is no *leſſe man*, nor *more* God then he was; but *more excellently God* and *man*, even the *man Chriſt Jeſus.*

XXVII.

The *Goſpel is* Chriſt *revealed.*

THe *Goſpel* is *Chriſt himſelf* and *love* revealed, or the *Word* of *God* in the *Word*, or the *glad tydings* of what he hath *done* and *ſuffered* for *ſinners*, and over *whom* he hath *conquered*, being *Captain* of our *ſalvation*, having *ſpoiled principalities* and *powers*, making a *ſhew of them openly, and triumphing over them*, *Coloſſ.* 1. 15. It is the *miniſtery* of *life*

life and *peace*, and *glory*, or *God ſpeaking to men from Heaven*, and *entreating them to beleeve*, that he was *born* of the *ſeed* of *David*, *ſuffered*, *died*, and *roſe again for their juſtification*; and that they are *ſitting together with him in heavendy places*.

XXVIII.

The Myſtery of Chriſt *in the Goſpel, a Myſtery of Love.*

THe whole buſineſſe of *Chriſt* as it was begun in *love*, and brought forth in *love* unto the world, and all the *actings* and *workings* of it from *Gods being* in *Chriſt*, to *Chriſts ſitting* at the *right hand* of *God*, are but a *Goſpel* or *Story* of *unſpeakable love* revealed to the *world*; ſo, the *carrying* on of all yet, is in *love*; *man* in this *Goſpel* is onely to be *perſwaded* of ſuch *love* in *love*, and *ſweetly tempted* and drawn to *love* again in the *miniſtery* of the *Goſpel*; and in the *Spirit* of *love* and *adoption* is ſhed abroad by the *Goſpel* in the *ſouls* of *men*, to *reconcile* them who are otherwiſe *enemies* in their *mindes* by *wicked works*, and to make them *love* him,

him, who never was an *enemy* to them in *Jesus Christ*, in whom they were *chosen*, though the mystery is revealed to us under a *parti-coloured work* of *sin* and *grace*.

XXIX.

A Beleevers glorious freedom.

THe *Spirit* of *Christ* sets a *beleever* as *free* from *Hell*, the *Law* and *bondage* here on *Earth*, as if he were in *Heaven*; nor wants he any thing to *make* him *so*, but to make him *beleeve* that he is *so*; for *Satan*, *sin*, *sinfull flesh*, and the *Law*, are all so neer, and about him in this life, that he cannot so walk by *sight*, or in the *clear* apprehension of it; but the *just do live by faith*, and *faith is the evidence of things not seen*.

XXX.

All the sins of beleevers, done away on the Crosse.

THere is no *sin* to be committed, which *Christ* did not *pay down* the *price* of his *Blood* for upon the *Crosse*; *making peace through*

through the blood of his Croſſe; and yet a beleever will ſin as tenderly, as if all his ſins were to pay for yet; knowing that he is not *redeemed to ſin*, but *from ſin*; not that he *may ſin*, but that *ſinning* he *may not ſuffer* for *ſin*; *Chriſt is riſen for our juſtification.*

XXXI.

Chriſt *offered to ſinners.*

CHRIST in the *Goſpel* calls out of *Heaven* to *ſinners* by that very name, and tells them that he hath ſalvation for them if they will beleeve him. Nor doth he ſtand upon *what ſins*, *leſſe* or *more*, *greater* or *ſmaller*; ſo as *none* can ſay they are not called on, and proffered ſalvation, be they never ſo *ſinful.*

XXXII.

A Beleever muſt live in Chriſt, *not in himſelf.*

A Beleever hath a twofold condition; (yet as a beleever but one) in *Chriſt*, in *himſelf*; yet he ought ever to conſider himſelf

ſelf in Chriſt by faith, not in himſelf; in Chriſt he hath *perfectly obeyed* the whole Law, *perfectly ſuffered* and *ſatisfied* for all his ſins to the juſtice of God, and in Chriſt is perfectly *juſt* and *righteous*; and therefore it is ſaid, that *our life is hid with Chriſt in God*, and *we are raiſed up with Chriſt*, and *made to ſit together in heavenly places in Chriſt Jeſus*, even already; but in *himſelf* there is a *body* of *luſt*, *corruption*, and *ſin*; and there is a *Law* revealing *ſin*, *accuſing*, and *condemning*; So as if a *beleever* live onely by *ſenſe*, *reaſon*, and *experience* of himſelf, and as he lives to men, he lives both under the *power* and *feeling* of *ſin* and the *Law*; but if he live by *faith* in Chriſt, beleeving in the *life*, *righteouſneſſe*, *obedinece*, *ſatisfaction*, and *glory* of him, he lives out of the *power* of all *condemnation*, and *unrighteouſneſſe*. And thus a *beleever* is bleſſed onely in a *righteouſneſſe without*, not *within*; and all his *aſſurance*, *confidence*, *comforts*, are to flow into him through a *channel* of *faith*, not of *works*, *beleeving* himſelf happy for what *another*, even Chriſt, hath done for *him*, not what he hath *done* or can *do* for *himſelf*

XXXIII.

XXXIII.

How Christ *and a beleever were one in sin and righteousnesse.*

ALL the ground of a beleevers *righteousnesse* and *salvation*, and *exemption*, from the *Law*, *sin*, and the *curse*, is from the *nature*, *office*, and *transaction* or *work* of Christ, and Gods *accounting* or *imputing*; Christ stood *cloathed* in our *nature*, betwixt God and man, and in that with all the *sins* of *beleevers* upon him, *God having laid on him the iniquities of us all:* In his *Office* he *obeyed*, *suffered*, *satisfied*, and *offered* up *himself*, and now sits as a *Mediator* to perpetuate or make his sacrifice, obedience, suffering, and righteousnesse everlasting; and thus *bringing in everlasting righteousnesse*: And God he *accounts*, *reckons* or *imputes* all that is done in our *nature*, as done by *us*, calling things that are not, as if they were; and in his *person*, as in *our person*: And thus he is *made sin for us, who knew no sin, that we might be made the righteousnesse of* God *in him.*

XXXIV.

XXXIV.

We must come before God as having put on Christ *first, not as sinners and unrighteous.*

A Beleever in all his dealings with *God*, either by Prayer, or other way of drawing neer, is to state and consider himself thus in *Christ* in the first place, and to put on the relation of *Sonship* and *Righteousnesse*, and to look at or consider sins no otherwise in himself, then as debts paid and cancelled by the blood of *Christ*; and by this all *bondages*, *fears* and *doubtings* are removed, and his *Spirit* is free; *For the Son hath made him free*: And now he comes in *the spirit of adoption*, and calls *God Father*; and here begins all *faith*, *hope*, *confidence*: *love*, *liberty*, when as others dare not *beleeve* themselves in such a condition till upon terms of *humiliation*, *sorrow* for sin, *works* of righteousnesse; they have as they think, a reasonable *measure*, *price*, or *satisfaction* to come with, and then begin to beleeve, hope and be confident: And thus in way

way of compounding and bargaining with *God*, deal with him at all occasions; but such *submit not to the righteousnesse of God*, and *the free-gift of justification by grace*, and give *not glory to God*: For they that beleeve upon something first in themselves, shall *as they have kindled a fire, lie down in the sparks of their own kindling*, and have nothing in Christ, because they will not have all in him; for we must either have *all* in him, or *nothing*: And though some will have *all* in Christ for *salvation*, yet they will have something in themselves to beleeve their interest in this *salvation*; and though this be not to reject *Christ* for *righteousnesse*, yet it is to reject his *free-promises* or *Word* of *assurance* for this *righteousnesse*, and rather to be perswaded upon *sight* then *faith*, and *sense* then *promise*, and *something* in our *selves* then in *himself*.

XXXV.

The Law is now in the Spirit, and in the Gospel for a beleever to walk by.

THe *Gospel* is both a *perfect Law* of life and *righteousnesse*, of *grace* and *truth*; and therefore I wonder at any that should contend for the *mistery* of the *Law* or *Ten Commandements* under *Moses*, which is of lesse glory then that which is now revealed and exceeds in glory; and should strive for a Law without the Gospel, which is in the Gospel; Nor is the *holinesse* and *sanctification* now such as is fashioned by the *Law* or outward *Commandment*, but by the preaching of *faith*, by which the *Spirit* is given, which renews and sanctifies a beleever, and makes him the very *Law* of *Commandments* in himself, and his heart the very two *Tables* of *Moses*: And though the *Law* be a *beam* of *Christ* in *substance* and *matter*, yet we are not to live by the *light* of one *beam* now, when the *Sun* of *righteousnesse* is risen himself; that was a fitter light

light for those who lived in the region and shaddow of death: And it is with the *Law* now, or *light* of *righteousnesse*, as it was with the *light* in the *Creation*, when that which was scattered, was gathered into one *body* of *light*: So *Christ* now being revealed, *holinesse* and *righteousnesse*, as well as *grace* and *love*, is revealed in him, and gathered up in him. And what need we light up a Candle for the children of the day to see by? What, is there any striving for a stream in the *channel*, when the *fountain* is open? Nor doth it become the glory of *Christ* revealed, to be beholding to any of the *light* upon *Moses* face. The *word is now made flesh*, and *dwels amongst us*, and *we behold his glory as the glory of the onely begotten Son, full of truth* as well as *grace*.

XXXVI.

Legal and Gospel-Commandments and Duties.

GOspel-Commandments, and Legal Commandments, do not command in the same *power*, in the same *manner*, or to the *same end*; The *Law* commands us to

obey, to *love*, to *fear*, to be *holy*, that *God* may be *our God*, and we his *people*; the *Gospel* commands us to *obey*, and *love*, because we are *the people of such a God*; The *Law* commands us in the *power* of *God* as a *Law-giver*, and *Tutor*, or *Minister*; the *Gospel* in the power of a *Father*; The *Law* commands by *promises* and *threatings*, *blessings* and *cursings*; the *Gospel perswades* rather then *commands*, and rather by *promises*; and *exhorts* rather then *bids*, and *reasons* us to *duty* rather then *enforces*, and rather *draws* us then *drives* us; and by setting forth *promises*, and *priviledges*, and *prerogatives*, and *works* done on *Gods part*, and *Christs part* for us, and in *love*, rather *argues* us into *doing* and *working*, and *loving reflections* again; and *Christ* is chiefly propounded, both for *holinesse* and *obedience*, for *mortification* and *newnesse* of life: So as the *Gospel* commands us rather by *patern* then *precept*, and by *imitation* then *command*, *Heb.* 12. 1, 2, 3.

Nor to the *same End*. The *end* of the *Law* was to *bondage*, *fear*, *tutorship*, *revealed of sin*, *outward obedience* and *conformity*: The *end* of *Gospel Laws* is to *love*, *newnesse of spirit*, *praise* and *thanksgiving* for *righteousnesse*, and *life* received

and *testimony* to our *righteousnesse* received in Christ. *Having these promises, let us cleanse our selves from all filthinesse both of flesh and spirit*, *Rom.* And thus, Christs *yoke is easie, and his burden light*, and *his Commandments are not grievous*; for they are *Commandments* that carry *life* and *power*, and *quicken* to that *duty* they *command*, like the *Sun* who *warmeth us* in the very *shining* upon us; and we *work*, and *walk*, and *live* under the *Gospel*, as being *saved* already, and *redeemed*, and bringing forth the power of this *redemption* and *salvation*, through the *spirit* of *adoption*, *freely* working to the *praise* of that *free-grace*, and *freely obeying* for such *free redemption*, and doing every thing in *love*, because of the *love shed abroad in our hearts*; and neither taking in *judgments*, nor *hell*, or *damnation*; nay, nor *Heaven*, nor *glory*, to *force* on the *work*, or quicken the *duty*; but doing all from the *Law of the spirit of life in Christ Jesus*, except when *corruption* or *temptation* hinders the *freenesse* and *spiritualnesse* in the *duty*.

XXXVII.

The Goſpel in the holineſſe and grace of it.

THere is doctrine of *holineſſe* in the Goſpel, as well as *grace* ond *love*; and there *are commands* for *obedience*, as well as *tydings* of *forgivneſſe*: *The grace of God that bringeth ſalvation, hath appeared to all; Teaching us, that denying ungodlineſſe*, &c. *we ſhould live ſoberly, righteouſly and godly*, *Tit.* 2. 12. And this kinde of *Goſpel* is ſuch in the *revelation* of it, as fits both *God* and *man*: *God* the *Father* may be ſeen in *commanding holineſſe*, and the *Spirit* in *forming* the *holyneſſe* commanded, and the *Son* in *redeeming* us to *holineſſe*, even to the *will* both of the *father* and the *ſpirit*. And this *Goſpel* fits *man*, who is made up both of *fleſh* and *ſpirit*, and ſo hath need of a *law* without, and in the *letter*, as well as in the *heart* and *ſpirit*; *The Law is ſpiritual, but we are carnal*, *Rom.* 7. Nor can ſuch a ſtate of *fleſh* and *ſpirit*, be ordered by a *law* onely *within*; for the *Word* and *Law* of the *ſpirit* meerly is for a *ſpiritual condition* or *eſtate* of *glory*, as *Angels* who

who onely live by a *law ſpiritual*, or *word of Revelation*: But our eſtate here being partly *carnal*, muſt needs be ordered yet in part by the *Law* of a *carnal commandment*; and yet this *Law* is not ſuch as it was before, a meer *Law* in the letter, but it is now under the *Goſpel* a law of *life*, *ſpirit*, and *glory*; it is a *Law* in the hand of *Chriſt*, and with the *promiſes* of *Chriſt* about it, to make it ſpiritual indeed. And this is according to the *juſt*, *wiſe*, and *righteous diſtribution*, which *God* hath made to our *divers* eſtate of *fleſh* and *ſpirit*, by dealing out to us both the *word* and *ſpirit*, the *letter* and *life*. Therefore the *Word* is called *Scriptures* given by *inſpiration*, and is profitable for doctrin, *&c.* 2 *Tim.* 3. 16, 17. And the *Spirit* is called the *anointing*, and *teacheth all things*, 1 *Joh.* 2. 27. And *I will put my Law in their minds*, Heb. 8. 10, 11, *And the comforter whom I will ſend, he ſhall teach you*, Joh. 14. 26. 1 Theſ. 4. 9. Acts 2. 17.

Thus, what ever *doctrine* of *holineſſe* is in the *new Teſtament*, we are to receive it, becauſe it is now the *doctrin* of him who is the *Lord*, *Jeſus Chriſt*, the *Lord* as well as *Jeſus Chriſt*, and one who *commands* as well as *ſaves*: Nor is there any *Covenant of*

works in such kinde of *obedience*: *Life* is given us to make us *obey*, but not for *obeying*.

XXXVIII.

The new Covenant further set forth to be meerly a promise.

THe *Covenant* that is called the *new Covenant*, that *God* makes with *his* now under the *Gospel*, is all on his own *part*, without any thing on *mans*; he makes himself *ours*, and makes us *his*; all is of his *own doing*; though a *Covenant* in the *strict legal Common sense*, is upon certain *articles* of *agreement* and *conditions* on both sides to be performed: Thus stood the *old Covenant*, there was *life promised* on *condition* of *obedience*; and so in *covenants* and *contracts* betwixt *man* and *man*; but now there is a *Covenant* or rather *promise* in Jesus Christ, who is called the *Mediator*, or *Mannager* of the *Covenant*, in which *God* gives himself freely in Christ, to be the *God* of a *poor sinner*; Christ undertaking all, both with the *father* and the *soul*; such a kinde of

covenant

covenant was established with *Noah*, *Gen.* 9. 11. *Behold I establish my covenant*, *&c.* nothing required on *mans part*: This is called a *new Covenant*; for it is clear against the strain of the *old*, wherein man was to have his *life* upon *condition*; yet it were good, that we did not rest too much in the notion of *a covenant*; nor is it the way of *a covenant* that the *Gospel* uses, but rather the *promise*, or *grace*, or *salvation*; for the *Spirit* uses the word *Covenant* onely by way of *allusion*; and because the soul being under the power of the spirit, doth it self *contract* and *covenant* with *God* to *obey*, though *God* gives no life in such a way of a *covenant* or *obedience*. And I observe, that the *usage* of this *word* hath a little corrupted some in their *notion* of *free-grace*, and makes them conceive a little too *legally* of it. And I conceive, that the *Doctrine* of it in *Heb.* 8. 10, *&c.* *I will write my law*, *&c.* And *I will take away your stony heart*, *&c.* *And put a new spirit within you*, *Jerem.* 31. 31. *Ezek.* 36. 26. doth clear it to be onely *promise* and *grace*, and *free-love* to a *sinner*; for if any thing were to be done for *life* or *salvation*, we should *darken* the *glory* of *free-grace*, and make it a *promise* neither

wholly of *grace*, nor wholly of *works*. And if it be of *grace*, it is no more of *works*, otherwise *grace is no more grace*, *Rom.* 11.6. Nor is this *promise of salvation* given to *sinners* as *sinners*, barely, simply, and singly; nor as *qualified* or *conditioned*; not to *sinners* as *sinners*, for God can onely love in Christ: nor as *qualified* and *conditioned*; for so *life* should be *purchased by us* rather then *for us*; so as we are onely *sinners* in our own and others *judgements*, but truely *loved* in Christ when the *promise* comes. And thus the *Scripture* calls us *ungodly*, and *sinners*, and *children of wrath*: Not that we *are* so, but *seem* so; or not so in *Gods account*, but the *worlds*: So as here is ground enough for any to offer *salvation* to the *veriest sinners*, and for the *veriest sinners* to receive; for *God is in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation*, 2 Cor. 5.19.

XXXIX.

XXXIX.

The way of assurance for beleevers.

THe surest knowledge that any one hath that they have received the *promise*, is, the *closing* of their heart with Christ; the real *receiving* and *beleeving*; the *relying* and *going* out of the heart upon Christ; *The just shall live by faith*, Rom. 1. 17. *We walk by faith, and not by sight.* This was the *assurance* the *Father* of the Faithful had, *who staggered not at the promise, but gave glory to God:* Yet this *assurance* is such, as the *soul* cannot be content with onely; there is somthing in *man* beside *faith* to be satisfied; *reason* will have more *light* to see by; and therefore the *working* of the *spirit* in new *obedience*, and *love*, and *repentance*, and *self-denial*, are such *glimmerings* as the *soul* may be *refreshed* by, though not *strengthned* by, and *comforted* by, though not *supported* by: *Works* though they cannot assure by *themselves*, yet raised up by *faith*, may with it cheer up the *soul*; if we *beleeve* more of

these

these *works* then *we see* or *feel*, and so *strengthen* them by *faith*, they may be like the *tokens* and change of *raiment* by which *Jacob* was perswaded that *Joseph* was alive; by these we may be better perswaded that we *live*, and *live* in Christ: Therefore the *soul* being a *reasonable* and *discoursive spirit*, is much satisfied in such a way, when the *spirit* of God helps it to reason, and draw *conclusions*, as thus.

The *Word* sayes, *Whosoever beleeves, shall not perish.*

But I beleeve, saith the *Soul*; *and therefore according to this Word, shall not perish.*

The *Word* sayes, To *beleeve*, is to *receive*, or put *confidence* in, or *trust*, as in *John* 1. 12.

But, I receive *Jesus Christ* for mine, I trust in him for *salvation*; therefore *I beleeve.*

The *Word* sayes, *Repentance, love, self-denial, obedience* to the *Will of God*, are all the fruits of the *spirit*; but these are in me; I can *repent* and *love*, and *deny* my self, and *obey.*

The *Word* sayes, That we are *compleat* in Christ, and *righteous* in Christ; but when I *repent*, or *love*, or *obey*, I *beleeve* I am in Christ;

Christ; and therefore, my *love*, and *repentance* and *obedience* is such as I may *beleeve*, though not in *themselves*, yet in *him* to be *good* and *spiritual*.

And thus a beleever may *beleeve* for *assurance*, and yet *reason* for *assurance*; and some other questions a beleever may put to his own *spirit*, and draw it out into more conclusions for beleeving; Am I Christs, or my own? If I be Christs, do I walk with Christ? And live to Christ? And obey Christ? Do I delight in Christ, and those that are Christs? Or do I live to my *self*? To my *lust*? To my *profit*, or *credit*? To *others* or the *world*.

XL.

The *Gospel-Ministration very glorious.*

THe *ministration* of the *Gospel* exceeds in *glory*; for now under the *ministery* of Jesus Christ himself, the *heavenly things themselves* are brought forth; the *free-love* of God in Jesus Christ, and the *free-love* of Jesus Christ himself, all the *pourings out* of *spirit*,

ſpirit, and the full *diſcoveries* of *love*, were reſerved for *Chriſts* own *day*; the Kingdom of God, the *righteouſneſſe*, the *juſtification*, the *forgivneſſe of ſins*, the *ſpirit* of *comfort*, the glorious *liberty* of *peace*, and *joy unſpeakable*, are the *glory* of *Chriſt* come in the fleſh, the *treaſures* that went with his own *perſon*; they under the *Law* ſaw this *day* but afar off, they ſaw but the *blood* of *bulls* and *goates*, and *grace* and *peace* afar off: but bleſſed are our *eyes*, for we *ſee*; and *our ears*, *for we hear*, that which many *Kings and righteous men* have deſired; we ſee the *Son of God bleeding* himſelf, and are under a more *ſpiritual ſprinkling* then they; they were under a *fleſhly purifying*; they were as *children* and *ſervants* that were not at age, and ſo had neither the *uſe*, nor *freedom* of the *heavenly inheritance*; they were ſubject to *death and bondage*; we are *delivered to ſerve him without fear*; they were kept under the *ſchoolmaſterſhip of the Law*; we (now the *fulneſſe of time is come*) enjoy the *precious liberty of the ſons of God*; the *light* which they lived in before, was *glorious* compared with the *darkneſſe* the *Nations* lived in even under a *region* and *ſhadow of death*; but it was darkneſſe compared with the *light* of the *Goſpel*;

ſhel; now *light covers the earth*, and it is not ſuch an *enlightening* as that of *mount Sinai* to *bondage* and *fear*, a *light* with *ſmoak* in it, and *thunder* in it, or a *light*, with *tipes* and *terrour* in it; but a more *clear comfortable*, and *ſoul-refreſhing* light; the *beams of Chriſt* now ſhine with *grace* and *love* upon the ſouls of his people, like the *Sun* in the Spring-time, in whoſe *light* there goes a vertue which cauſes the earth to ſpring and bloſſom: ſo do the *ſouls* of the *Saints* under the *Sun of righteouſneſſe* now; *grace*, *mercy* and *ſalvation* is in the light thereof; and *love*, *joy*, *peace*, with all the *fruits* of the *ſpirit* do appear.

So as *Goſpel times*, have the *ſubſtance* and *body* of *Chriſt*, and all that is *Chriſts*; the Goſpel-miniſtery hath the flowings of the ſpirit, *Act.* 2.17, 18. *Joh.* 16, 17. hath *power* and *life* in it, to *change* the ſoul from *glory to glory* by the *ſpirit of the Lord*, 2 *Cor.* 3. *Joh.* 5.25. hath *ſpiritual freedom* to ſet ſouls at liberty from *death* and the *curſe*; and *everlaſting righteouſneſſe* is brought in, *Dan.* 9. and the *fulneſſe of age* is come, ſo as the *ſeverity* of the *Law*, the *Schoolmaſter*, hath done whipping us; we are now under grace, *Gal.* 4. 5, 6. the *Goſpel-miniſtery* hath

hath Jesus Christ himself, no *signe* of him, no *type* of him; here is no *sacrafice* now, no *Moses* now, but the *very Son* of God, and with him a whole *change* of the *Priesthood* and *Ordinances*; now no more *Priests* to *reconcile* God, but God *reconciled*, and *Ministers* of *reconciliation*; the *Ordinances*, *few*, *clear*, and *spiritual*, and the *ministery free* and *large*; no more to *Jew* onely, but to *Jew* and *Gentile*, even to the *world*. *God so loved the world now, that whosoever beleeveth, shall have life*, Isai. 54. 1.

XLI.

In what kinde the Gospel is glorious.

THough the *Gospel* tells of glorious things, yet they that *overlook* this *glory* may soon see little of it; for in the *word*, there is but a *little noise*: A *sad story* of *one crucified*, *dead* and *risen*; all the *out side* is but mean; the *ministery* onely a plain busineſſe of *tydings*, or the *foolishnesse* of Preaching, 1 *Cor.* 1. 18. The other *wayes* of it, *plain* and *homely*; some *water* for *baptism*, a lit-

a little *bread* and *wine* for *food*. The *meaneſt* and *pooreſt* moſt commonly for *followers* and *friends* of it; not many *noble*, nor many *mighty*, 1 *Cor.* 1. The *Miniſters* of it, or *preachers* and *publiſhers* of it, but homely; What is *Paul* or *Apollo*'s, *but Miniſters by whom we beleeve?* 1 *Cor.* 2. 5.

The *Houſe* of *God*, or *family*, or *Church*; ſome poor ones called *Saints in fellowſhip*; the *Officers* but *few* and *plain*, *Paſtors*, *Deacons*, *Elders*; the *Laws*, ſome bare words of *entreaty*, as well as *command*; all, both *Word*, *Miniſtery*, *Officers*, with all the *doings* and *adminiſtrations* that concern *Chriſt*, all ſuited to a poor *crucified*, *dying Jeſus*, to a *ſtate* of *humiliation*: And thus, all ſo mean, as to the *Jews a ſtumbling block*, *and to the Greeks fooliſhneſſe*, 1 *Cor.* 1. 23.

Thus the *Goſpel* looks on the *wordly ſide* of it, *Thus Chriſt neither ſtriving*, *nor crying*, *nor any one hearing his voice in the ſtreets*, *Math.* 18. 19, 20. Thus is the *work of ſalvation* carryed in a *myſtery*: This is the *wiſdom of God in a myſtery*, 1 *Cor.* 2. 7, 8. *And yet great is this myſtery of godlineſſe.*

Firſt, In *Jeſus Chriſt himſelf*, though he look like the *Carpenters Son*, yet he is the *onely begotten Son of God*, *full of grace and truth*:

truth: The brightneſſe of his glory, and expreſſe image of his perſon, John 1. 14. *Heb.* 1. 2.

The *Word* it ſelf or *Scriptures*, though a *Word* or *Book* like a *common writing*, yet it is a *Word of truth, The power of God unto ſalvation, Rom.* 1. 16.

The *Miniſtery*, though but a little *plain teaching*, yet *mighty to ſave, to caſt down high imaginations*, to reconcile; and the *Miniſters* of it, *Stewards of the Myſteries of God, Ambaſſadours in Chriſts ſtead*, their *feet* beautifull, with *glad tydings* to ſinners, 2 *Cor.*4. 7. 2 *Cor.*5.20.

The *People* of God, or *friends* of this *Goſpel*, though counted the *off-ſcouring* of the world; yet a *ſpirit of glory reſteth on them*, 1 *Pet.*4.14. As *dying*, and yet behold they *live*; as *ſorrowful*, and yet alwayes *rejoycing*; as *poor*, yet making many *rich*; as having *nothing*, and yet poſſeſſing *all things*, 2 *Cor.*6. 10,11.

The *Kingdom of God*, though a thing not ſeen, yet *righteouſneſſe, peace*, and *joy*, *Rom.* 14.17.

XLII.

XLII.

The form of the Goſpel, or way of diſpenſation.

THe *Goſpel* is formed up of *exhortations* and *perſwaſions*. *We beſeech you to be reconciled, &c. And ſuffer a word of exhortation, &c.* And of *conditional promiſes, &c.* As, *Whoſoever beleeveth ſhall not periſh, &c.* Of *threatings*, as, *he that beleeveth not is condemned, &c.* Of *Commandments*; *If ye love me, keep my Commandments, &c.*

Now this *Goſpel* thus faſhioned, is on purpoſe for the better *diſpenſing* of it to the *ſouls* of his people, that his *divine* and *ſpiritual* things might be more *naturally* conveyed, in a *notional* and *natural* way; as the *Key* is made fit to the *Wards* of the *Lock*. And this is the end rather of this *Goſpel faſhion*, then any ſuppoſed *free-will* in man as ſome imagine; for the *Goſpel* is offered not upon *freedom* of *will* in any; but that thoſe who are made to receive it, ſhould be wrought on in a *way* as neer to their *own condition* and *nature* or *reaſon*, as can be; for

for none are converted against their *will*, but their *will* is *spiritually* changed, and so they are made *willing in the day of his power*. *God* doth not *break up* the *hearts* of his *people*, but doth *open* them, and *stands and knocks*. *Lydia's heart was open*; and *he stands at the door and knocks*, *Revel*. This is the *Gospel way* of his entrance; *He doth not strive nor cry, nor doth any one heare his voice in the streets*; He doth not *force* in *himself*, nor any thing of *his* into the *soul*, but brings in *spiritual things* so *naturally* as they *cannot*, nay, *will* not resist.

XLIII.

Gospel-promises.

THe *promises* are but words of *Gods ingaging* himself to man *freely*, and of *grace*; and as his *promises* are of *grace*, so his *performances* are in *faithfulnesse*: And in these *promises*, the *love* of the *Father*, *Son*, and *Spirit*, are conveyed, and the *treasures* and *riches* of salvation to *sinners*. And thus in this *life*, all is passed over upon *Word* to us, and for our *beleeving* this *Word*, and taking in the *things* of Jesus Christ thus upon

upon *Gods* bare *ingagement*; he hath bound himself freely to give all hereafter, and yet all is of *free-gift* too, *things freely given to us*: And in this time of our *waiting* and *beleeving*, and *relying*, we have one earnest, even a spiritual and glorious earnest, given to us here; even *the holy Spirit of promise, which is the earnest of our inheritance*; though some *promises* speak of *conditions*, as of *faith* and *repentance*, *&c.* Yet they are onely *ours* upon this *condition* that they were *Christs* before; *for in him all the promises are Yea and Amen.*

The *promises* that *God* makes thus in Christ are *free*, and being made in *Christ* are more *free*; for Christ is all that to *God*, that we should be unto him; and we are in *Christ* so as Christ takes away all *discouragements* and *excuses* in any that dare not *beleeve* them to be *theirs*; and therefore, *The Spirit and the bride say, come, and whosoever will, let him come, and take of the waters of life freely, Revel. 22.*

XLIV.

XLIV.

God under the Law; and the Gospel legal, and Gospel-worshipers.

BEfore *Jesus Christ* came in the *flesh*, and offered up himself, God offered *him* beforehand in *Types* and *Sacrifices* of blood, *&c.* and the whole *Ministery* was a *Priesthood*, so as the *Priesthood* and *Sacrifices* of the *Law* did set forth and shadow Christ in way of *offering*, or *sacrifice*, to *God* the *Father*; and therefore God under that dispensation, did appear rather under a *condition* of *reconciliation* then *reconciled*, though all were saved then actually in the same Christ who was to suffer: But how much of this *salvation* they knew, is a question; it is very likely, and something clear from the *Word*, That God was very *sparing* in that time of the discoveries of *himself* in Christ; and they rather saw him in his *glory* above then *below*; and possessed the *inheritance* of the *Redemption*, rather then the *Ministration* or *Gospel* of it.

God

God *appearing* thus, the whole *ministery* of the *Law* was taken in as agreeable to this *manner* or *pattern*; and the *Law* of *Commandments* revealed on *Mount Sinai*, did help to the *form* of this *ministery*, and made *sin appear* and *abound* more; for which, such *sacrifices* were prepared. And thus the whole *frame* of the *old Testament*, was a *draught* of *Gods* anger at *sin*; the *Law* revealing *sin*, and Jesus Christ offering for *sin*: And so *God* in this time of the *Law*, appeared onely as it were upon *terms* and *condition* of *reconciliation*; and all the *worship* then, and *acts* of *worship* then, as of *prayer*, *fasting*, *repentance*, *&c.* went all this way, and according to *God* under that *appearance*; and every thing of *worship* seem to bring something of *peace* and *atonement* in relation to the great *atonement* to come by Jesus Christ: And in this strain runs all the *Ministery* of the *Prophets* too, in their *exhortations* to *duties* and *worship*; as if *God* were to be *appeased* and *entreated*, and *reconciled*, and his *love* to be had in the way of *purchase* by *duty*, and *doing*, and *worshipping*; so as under the *Law*, the efficacy and power was put as it were wholly upon the *duty* and *obedience* performed;

as

as if *God* upon the doing of such things, was to be brought into *terms* of *peace*, *mercy*, and *forgiveneſſe*; so as their *course* then, and the *service* then, was as it were a working for *life* and *reconciliation*.

But now under the *new Testament*, *God* appears in *Christ*, and *reconciliation* is finished, *peace* is made by the *blood* of *his Crosse*; and now the *Ministery* of the *new Testament*, is not a *Priesthood* of any more *offering Christ* to *God* in *sacrifice*, but of *offering* and *tendering* the *tydings* of a *fully reconciled God* in *Christ* to *man*, and of a *sacrifice* already accepted for *sin*; so as now there are no *Priests*, but *Ministers* or *Stewards*, *or Ambassadours* for *dealing* out, and *dispensing* the *love* of *God* to *man*, and for *publishing* the *glad tydings* of *peace*; so as all *Worship* now, and *spiritual obedience*, is to run in the *way* of this *dispensation*; not for *procuring love* or *peace* from *God*, nor for *pacifying*, but for *love procured*, and *peace purchased* by *Jesus Christ*.

If these things thus stated, were more fully and spiritually opened, there would be more *Gospel-teaching* and *obeying*; for *mans* obedience towards *God* is not to *notionally*, nor *orderly* carried, nor so *purely* as the

Gospel calls for, but they run in a *legall strain*, and would work God down into his *old* and *former way* of *revealing himself* as under the *Law*, when he seemed to be onely in the way to *reconciliation* and *peace*, rather then *pacified*; and thus in *prayer*, and *fasting*, and other *acts of obedience* they deal with God as they did under the *old Testament*, not considering the *glorious love* revealed in *Christ crucified*, and how all *Gospel Ordinances* are onely *wayes* and *means* for *God* to reveal this *love* and *grace* by the *spirit* of *adoption*, not any *wayes* and *means* of ours for *getting* some *love* from God which *Christ himself* hath not *gotten for us*.

XLV.

God and His in reconciliation.

THey that have received the *word of reconciliation*, are in a very *precious*, and *comfortable* and *peaceable condition*; they are *lovers* of *God* and *Christ*, they are no *more such enemies in their mindes by wicked works*, they *oppose* not the *will* of *God* as they did, they *resist* not the *Word* of the *Gospel*,

they sleight not the *communion* of the *spirit of God*; they are *tender* of any thing that is *Gods*; they count not any thing *their own* for *God*; he shall be welcome to all; if he call for their *credit*, he shall have it; they know *they have a spirit of glory resting on them*; if he call for their *possessions*, they leave *father*, and *mother*, and *brethren*, and *sisters*, and lands, for his Names sake; they know these are not to *be compared to the glory which shall be revealed*, and they shall have an hundred *fold in this life*; if he call for their *life*, he shall have it; they know, he that *will lose his life for his sake, shall finde it.*

And being thus reconciled to God, they are friends with every *thing* of his; every *Gospel-Mystery* they *know* they *receive*; and every *thing* of *his* they *know not*, they *wait till he reveal even this unto them*: and though they do not *receive it*, because they know it not yet to come from *God*, yet they do not *reject* it, because it comes in the likeness of his Word, lest they *be found fighters against God*, and *crucifie the Lord of glory* in ignorance, like the *Jews*.

And being thus reconciled to God, they are lovers of all *his*; they *love the brethren*; and

and if there be *a naked diſciple*, they cloath him; if *an hungry diſciple*, they feed him; if *an impriſoned diſciple*, they viſit him: *I was naked, and ye cloathed me*, &c.

And being thus *reconciled*, they behold *God reconciled* to them too; they are now in the *way* of his *love*; for now *God* freely *communicates* with them, and *meets* them in *Chriſt*; he ſhines on them in the *face of Jeſus Chriſt*.

Now *God* and the ſoul thus *reconciled*, are in a full enjoyment of each other, as the *husband* and the *ſpouſe*, the *father* and the *ſon*; there is no parting *rights* and *propriety*; *God* hath not any thing in *Chriſt*, in *Heaven*, or *Earth*, but it is *theirs*: *all things are yours, and you are Chriſts*, and *Chriſt* is *Gods*, and every *thing* of *theirs* is *his*.

XLVI.

The fears of weak Beleevers; and the remedies.

WEak believers are like melancholly people, who think things far other-

wise then they truely are; right *smoaking flax*, where there is more *smoak* then *light*, more *ignorance* then *true discerning*.

The fears they are in, are of this kinde:

1. They cannot be perswaded, their sins are pardoned indeed; they *would*, and they *would not* beleeve it; they cannot, from the *spirit* that is in them, but close with *Christ*, and clasp about him for salvation; yet then they are not sure they have him; they may be deceived they think in that.

2. If Faith carry them on to beleeve a little *more* or *better* of their condition; yet the *pride* of some *sins* will not down with them: some of their *sins* which they have made their *darlings* more then others. and cherished themselves in; Oh, these they think are either too *great*, or too *often committed* to be *all forgiven*, and at once. The *remainders* of these *sins* lie like dregs in the bottom, and their *conscience* cannot be satisfied that *God* hath fully pardoned.

3. They look not upon God in the pure *simplicity* of his *Word*, and *promise*; but they suspect and are jealous God hath some reckoning still behind, because they are *sinfull*, and *God is purer then to behold iniquity*; and they cannot *beleeve* that God can bear with

with all those *corruptions* and transgressions in them.

4. They think, though *God* may be *reconciled* with them and *love* them at sometimes, (for they (poor souls) onely reckon the seasons of the spirits comforting and breathing for the times of *forgivenesse*;) yet *God* may be provoked again, and angry again for new *sins* and *failings*: and then they are as much troubled how to come at any peace again as they were before: and then it must be onely another *Sunshine* of the like *comfort* must *warm* them into *peace* and *beleeving*.

5. They cannot perswade themselves how they can *sin* as they do daily, but that they are *accountable* for all the breaches; and so set up new *scores* of *sins* in their consciences, and keep reckoning for God, and *disquiet* themselves in vain.

6. They think every *affliction* or *trouble* that befalls them, is a *punishment* for some *sin* they have committed, and they look on them as *messengers* of *wrath* from God, sent upon them in *judgment*, as if God were *satisfying* himself upon them, and *pouring* out some *wrath* to appease his *Justice* for such *sins*.

7. They mistake the *Gospel* in the *doctrine* of it; and every *Scripture* that threatens for sin, they interpret to belong to *them*, because they have committed that *sin*.

In a word these are the *fears* summed up:

1. They *are*, and they *are not* perswaded their sins are pardoned.

2. They are perswaded *some sins* are pardoned, but not *some others* which they have most *sinned* in.

3. They fear still God doth not intend them such grace as he profers and speaks; and suspect the *Gospel*.

4. They think if God do *pradon* them, yet they may *provoke* him again soon after.

5. They suppose they cannot *sin* as they do, and not be *accountable*; and they cannot but be *sinners* in *Gods* sight as well as their own.

6. They think *afflictions* are sent upon them for their *sins*; and they cannot consider God in them but as angry, and so help the *afflictions* to *afflict* them.

7. They interpret every *curse* in the *Law*, and new *Testament* for *sin*, their own, if it be against their *sin*.

XLVII.

XLVII.

The remedies to each fear.

FIrst, We are commanded to beleeve *forgiveneſſe of ſins* in *Jeſus Chriſt* throughly, and not in part, *Through his Name whoſoever beleeveth in him, ſhall receive remiſſion of ſins*, *Act.* 10. 43.

2. We are to conſider that *one ſin* cannot be *forgiven* but *all* is *forgiven*: *Jeſus Chriſt* hath done away all ſins, *For this man after he had offered one ſacrifice for ſins for ever, ſate down on the right hand of God*, *Hebr.* 10. 12.

3. We are to *beleeve* God in the *plainneſſe* and *ſimplicity* he ſpeaks in, in Goſpel-*promiſes*, and words of *grace* even to our *ſouls*, as if he ſpoke out to us by name from Heaven, *He that beleeveth not God, hath made him a lyer, becauſe he beleeveth not the record that God gave of his Son.* 1 *Joh.* 5. 10.

4. We muſt know, *God* is not as *man*, that he ſhould be *angry*, and *pleaſed*, as we carry our ſelves: *I will be mercifull to their unrighteouſneſſe, and their ſins and iniquities*

will I remember no more, *Hebr.* 8. 12. *I will be to them a God, and they ſhall be to me a people*, *v.* 10.

5. We muſt remember our *ſins* are no more *ours*, but *Chriſts*; and *his righteouſneſſe is ours*: God *reckons* and *accounts us* as *one* now: ſo though we *ſin*, yet every *ſin* was *accounted* for in *him*; and *now*, *there is no condemnation to them that are in Jeſus Chriſt*, *Rom.* 8. 1.

6. And for *afflictions*, though they come in with *ſin*, and for *ſin*, and are the *wages* of *ſin*; yet to the *righteous*, and *beleevers*, they are no *judgments* for *ſin*; for every thing of *Juſtice* againſt *ſin* was ſpent upon *Chriſt*: ſo as to us they are onely trialls: *Count it all joy when ye fall into divers temptations*, *Jam.* 1. 2.

They are *chaſtenings* of *love* to prevent ſin, *As many as I love I rebuke and chaſten*, *Revel.* 3. 19.

They are in a word, a *divers way* or *diſpenſation* of *love* and *grace*; *love* working by that which is *evil* in it ſelf: *We know that all things work together for good to them that love God*, *Rom.* 8. 28.

7. We are to conſider that though the Scriptures do often ſet forth the *righteouſneſſe*

neſſe of God againſt ſin, and his *juſtice* againſt *ſin*; yet that *unrighteouſneſſe* being ſatisfied by *Jeſus Chriſt*, it hath no power againſt *thoſe* that are in *Chriſt*; no more then the *purſuer* had to do with the *murderer* in the City of Refuge; *For ſin ſhall not have dominion over you*, Rom. 6. 14. *Ye are not under the Law, but under Grace.*

XLVIII.

Legal Converſion.

THere is much miſtake in the buſineſſe of *converſion* or *regeneration*. For while it is lookt upon meerly as a *change* in *affection*, or *converſation*, there is much deceitfulneſſe; there are means which can *work* that, and yet *that* ſhall be no *ſpiritual work* neither; the preſſing things legal, and as meer commands from the *Word*, *may*; there is ſomething of the *Law* in the *heart* beforehand, and by *nature*, to ſide with the *Commandments* in the *Word*, and ſo to *work* ſomething *within* as well as *without*; and ſo there may be an *obedience* or *conformity* of the *ſpirit* of *man*, and yet no *ſpiritual obedience* nor *conformity*.

2. There are *Gospel-terrours* as well as *legal*, as *Hell* and *Hell-fire*, and the *worm that never dies*, and *condemnation*, and *Jesus Christ Judge* of *quick and dead*, *&c.* All these in the *Word* carry such an *Image* of *wrath*, as they work *fear* and *passions*, *&c.* which force on the soul to *reform*, and yet but to a *form* of godlinesse, not to the power.

3. There are certain *ends* nature propounds to it self for *conforming*, as *life eternal*, *&c.* and *reputation*, and *men-pleasing*; there are *exhortations*, *perswasions* of *preachers*, or *friends*, or *acquaintance*; there is *education*; there is *examples* of *judgement* upon *sinners*, *godly society*, *&c.* All these carry in them a power to make men do *something*, and but *something* in the way of Religion.

All these being of an *operative* and *working* nature, may bring forth a *thing* like *conversion*; which indeed is but a *restraint* at best, or a more *purely-natural* condition: *Nature* is of it self *excellent*, and if not *originally corrupted*, more *excellent*. We see how *temperate*, *meek*, *just*, *wise*, *liberal*, *merciful* many have been; and amongst *Papists*, how *self-denying*, *contemplative*, *divinely practical*, and *morally excelling*; and amongst

mongſt *Formaliſts* in *Religion*, how *ſevere*, *ſtrict*, *profeſſing* and *practiſing* in *Religious duties*. So as the way for *pure converſion*, and to be *ſpiritually renewed*, is by *Jeſus Chriſt*: *He that hath the Son hath life*: Faith and not works quickens us.

XLIX.

When the ſpirit of adoption works not freely.

WHen they put ſomething of *ſatisfaction* towards *God*, upon any thing they do, upon any *performance*, or *obedience*, as if *God* were prevailed with by *any thing* of *their own*.

When they take in *Chriſt* for a *Mediator* but *by the way*, not reſting *wholly on him*, and *in him*; but as it were to make up all ſure with *God*, they look rather *on the by* upon *his interceſſion*.

When they are in *bondage* to ſome outward *circumſtances* of *worſhip*, as *time*, or *place*, or *perſons*, that they cannot pray but at ſuch *hours*, or in ſuch *places*, *&c.*

When they *do things* meerly as *commanded*

from

from the *power* of an *outward commandment* or *precept* in the Word, that brings forth but a *legal*, or at beſt but a *mixt obedience*, and *ſervice* of ſomething, a *finer hypocriſie*.

When they do becauſe of ſome *Vow*, or *Covenant* they have made, *&c.* it is more properly the ſervice of the *old Teſtament*, and *part* of their *bondage*, for wanting the *power* and *fullneſſe* of the *Spirit* of *adoption* to work them to *obedience* freely from *within*; they were under the *power* of *outward principles* to put them on from *without*.

When they come to *God* in any *act* of *worſhip*, as *prayer*, *&c.* as to a *Creator* rather then a *Father*; and as a *God* rather then a *God* in *Chriſt*, they put themſelves under ſuch an infinite *glory*, *purity*, and *juſtice*, as they can neither have *acceſſe* with *Faith* nor *holdneſſe*.

When they take any outward thing to move them, rather then apply to *Chriſt* for *ſtrength*, *life* and *ſpirit*; for the more any *motion* or *obedience* is cauſed from *things without*, the more *forced* and *unnatural* is all ſuch *obedience*, and the leſſe from a *ſpiritual power within*.

When they meaſure their *forgivneſſe* by their

their *ſin* and *ſanctification*, and can *beleeve* no more then they have *peace* for; and that *peace* upon ſomething of their own performed, and not from *beleeving* on him who hath *performed all*. *God hath not given us the ſpirit of fear, but of power, of love, and of a ſound minde*, 2 *Tim.* 1. 8. or of a *minde* not corrupted with any of theſe.

L.

Opinions which make men legal.

THere are certain *principles* by which ſome are religious, which carry them off much from the *Goſpel-way* of *obedience*.

1. Men *naturally* think it impoſſible that they ſhould be *accepted of God*, and *juſtified*, and do nothing themſelves *for it*, and *in it*. Hereupon *fleſh* and *blood* can hardly be brought off to beleeve *forgiveneſſe of ſins* nakedly and freely for nothing in themſelves.

But to take away this, conſider that *forgiveneſſe of ſins* is of meer *grace*, and *mercy*, and

and gift. *By grace ye are saved; it is the gift of God, Eph.* 2. 8. and through *Jesus Christ; through the Redemption of his blood, Rom.* 3. 24. As a *Prince* raises up a *beggar*, and *Pharaohs* daughter brought up *Moses*; so are we raised up *freely*, and in *mercy*.

2. Men think that whatsoever they perform in *obedience* to God, that *God* cannot but *approve* it, because they *themselves approve* it for good; hereupon *men* come to look on *themselves* as doing something for *life* and *salvation*.

But to take off men from any such *self-love* and *opinion* in the *work of salvation*; consider there is *sin* in every thing they do. 1 *John.* 1. 8. *If we say we have no sin, we deceive our selves: And there is none righteous, no, not one*, Rom. 3. 10. Neither doth *God judge as man judgeth. God seeth not as man seeth; man looketh on the outward appearance, but God beholdeth the heart*, 1 Sam. 16. 7. *God hath ballances to weigh thy actions; and to be laid in the ballance, they are altogether lighter then vanity*, Psal. 62. 9.

3. Men naturally think it impossible to be *damned* for *good works*, and serving God in a *mans* own *fashion*; and surely none are *condemned simply* for *good*, but as that *good*

is

is *evill* in ſome kinde or degree; and hereupon men raiſe up *hopes* and *comforts* to themſelves from ſuch a courſe of *life* as they live in with God. Thus from *ſomething* they *fanſie good* in their own way; and from ſomething they fanſie in God of *mercy* and *forgivneſſe* to *ſinners*, upon this they venture themſelves.

But to take away this, conſider though God be *merciful*, yet he is onely *merciful* of his *own faſhion*, not of *ours*, not in the way we may corruptly think him: *Thou thoughteſt that I was altogether ſuch a one as thy ſelf*, *Pſal.* 50. 21. Gods *love*, and *grace* have *wayes* and *faſhions* of their own they move in; and if we be not in *their way*, we ſhall not receive of his *fulneſſe*: The *Jews* were very zealous after God, yet not in Gods faſhion, but went *about to eſtabliſh their own righteouſneſſe*. The *Papiſt* is a follower after God; and the *legal*, *formal*, *poor ignorant Proteſtant*, runs in a courſe of *obedience* and *ſerving* God; yet it is not in *Gods way* of *righteouſneſſe*; and ſo they miſſe of *ſalvation* for not ſeeking it purely in *Chriſt their righteouſneſſe*.

LI.

Jesus Christ offered to sinners as sinners.

THe Apostle hath a precious doctrine, and it is this, *This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners, of which I am chief*, 1 *Tim.* 1. 15. As if he should say, doth any of your *hearts* tell ye you are *sinners*? Let not that be any ground at all to keep you from *Christ*, let not any despair because of *that*; I my self was thus and thus, a *blasphemer*, a *persecutor*; nay, as if that were not enough, I was the *chief of sinners*, or the *sinner* in chief; the *grand* and *supreme sinner*, as if there could not well have been a *greater*; and *I* (sayes he) *obtained mercy*. So as here the Spirit hath laid in *answers* to the *objecting* or *doubting* soul.

If the *soul* should *object*, if I were not such a *sinner* as I am, I could *beleeve*; the *Spirit* answers, *Jesus Christ came into the world to save sinners*: As if it should say, to save even *just such* as *thou* art.

If

If the *ſoul* ſhould *object* further; but there is *not* ſuch a *ſinner* as I am; the Spirit anſwers, yea, But here is one *greater* then thou; here is the *chief* of all *ſinners*, the Prince of *ſinners* obtaining *mercy*, *of which I am the chief.*

So as none can be ſuch a *ſinner* to whom *Chriſt*, and the *blood* of *Chriſt*, may not be tendered and offered; and that upon theſe grounds,

1. From the *order* of Gods *decree*, he loved *us*, and *gave Chriſt* for us when we were *ſinners. God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us*, Rom. 5 8. *God ſo loved the world, that he gave his onely begotten Son*, John 3.

2. The *offering* the *Goſpel* and *Jeſus Chriſt* to a *ſinner* as a *ſinner*, is but the bringing out this *glorious love* of God in *time* and *diſpenſation*; it is but the *offering* that *love* which God *loved* them with from *everlaſting*: Neither is it any more to offer *Chriſt* to a *ſinner*, then to manifeſt God in his *firſt love*, when he gave *Chriſt* for *ſinners* in his own *decree.*

3. It exalteth *grace* more, and ſheweth as a *gift* indeed; what can be more of *grace*, then

then that *Jesus Christ* should receive a *sinner one* who hath no *money* nor *price*, no *works* nor *righteousnesse* to bring for him.

4. It is the right *lifting* up *Jesus Christ* as *Moses* lift up the *Serpent* in the *Wilderneſſe*; not for the *healed* to look upon, but the *stung* and *wounded*.

5. It leaves men without all *excuse*, and brings the greater *condemnation*; for when *Christ* is brought *home* to the *very soul*, and the *blood* offered at every *ones door* for receiving, then there can be no objecting; Lord, had I been *thus* and *thus fit* and *prepared*, then I should have *received* thee; but I was a foul *sinner* at that very time, *so* and *so guilty*. O will the *Lord* answer, I come therefore to *pardon* thee, and to *wash* thee in my *blood*, because thou wert so *foul*; and that is no excuse.

6. It is most agreeable to the *Gospel-way* of *dispensation*, and *Christs* own preaching, *The whole need not a Phisitian but they that are sick: I came not to call the righteous, but sinners to repentance*, Matth.

7. All that ever received Christ in the *Gospel*, received him in a *sinful condition*; the many beleeving *Jews* in the *sin* of *crucifying Christ*; all the Churches of *Corinth*, *Ephesus*,

Ephesus, and *Colosse*, *Such were some of you, but ye are washed, &c. And ye were sometimes darknesse, but are now light in the Lord*, Ephes. 5. *Ye who were dead in terspasses and sins*; and *were enemies in your mindes by wicked works, yet now hath he quickned*, Colosse. 1.

So as to offer *Jesus Christ* to sinners as sinners, is but

1. To offer him in *time*, as God gave *him* before *all time*; *God* gave *him* to us because we were *sinners*, and now he is but *offered* as he was *given*.

2. There is more of *grace* in it to offer him to a *sinner* as a *sinner*, that where *sin* hath *abounded*, *grace may abound much more*, Rom.

3. There is a clearer *lifting up Christ* as *Moses*, for the *wounded* to look on as well as the *whole*.

4. Men are left without *excuse*, because when he is held out to sinners as sinners, all are in a *condition* for him; *sin* and a *saviour* are most futable.

5. It is as *Christ* himself did, who both *calls* sinners, and *converses* with sinners; with *Mary Magdalen* an harlot, and with the *Publicans*, and with the *woman* of *Samaria*,

Samaria, who lived in uncleanneſſe when the pure *Meſſiah* preached himſelf to her.

6. It is that all that ever received him, both in *Jeruſalem*, *Corinth*, *Epheſus*, *&c.* who had they not been *foul*, had never been *waſhed*; had they not been *darkneſſe*, had never been *light in the Lord*.

But you will tell me of *conditions* in the *Goſpel*, of *faith*, and *repentance &c.* and certain *legal preparations* before *Chriſt* ſhould be offered and brought to the *ſoul*.

Yea; but that ye may not be puzzled as many are.

In the *Goſpel-way* or *diſpenſation*, *faith* and *repentance* is to be preached, but *Jeſus Chriſt* ſtill with it. *Beleeve in the Lord Jeſus Chriſt:* And you are not to conſider *repentance*, from *beleeving*, nor *beleeving* from *repentance*, nor either from *Jeſus Chriſt*, nor *Jeſus Chriſt* without *them*; and yet neither of them as bringing in *Chriſt* to the *ſoul* but *Chriſt* bringing in them, and working them more and more in the *ſoul*; and that upon theſe grounds;

1. *Chriſt* is not ours by any *act* of our own but *Gods*, *God imputing* and *accounting:* To make *Chriſt* ours, is an *Almighty work*, and not the work of any *thing created*;

So

So as *Christ* is ours without *faith*, by a *power* more glorious and infinite; but we cannot here *know* him to be *ours* but by *beleeving*, nor *partake* of him as *ours* but by *beleeving*.

2. If *faith* should give us our *interest* in *Christ*, then as our *faith* increases, our *interest* should increase, and we should be more and more *justified* and *forgiven*, which none allow, calling these other acts of *faith*, *faith* of *assurance*, and *acts* of *manifestation*; and if *faith* be thus in its other degrees of *working*, why not in its first? *It is the evidence of things unseen*, *Heb.* 11.

3. If *Christ* should be ours by *faith* in this sense, then when *faith* ceases, shall we cease to be *justified*. Shall *faith* begin our *interest* here, and not be able to *continue* it hereafter?

4. Can a sinner be too foul for a *saviour*, and too wounded for a *Phisitian* to heal, and too *filthy* for a *fountain opened* to wash?

5. He that offers *Christ*, offers all the *conditions* in him, both of *faith* and *repentance*; *For Christ is exalted to give repentance*, *&c.* And *faith* is called the *faith* of the Son of *God*, *Gal.* 2.

6. It

6. It is no more to offer *Jesus Christ*, then any *grace* of *Christ* or *gift* of *Christs* to a sinner; for a sinner is as unprepared and unfit for the one as the other, equally in sin and pollution to both.

7. This spiritual work is a new *creation*, and so works of *preparation* are not so proper in that: *We are* (saith the Apostle) *his workmanship created in Christ Jesus*, Ephes. 2. 10.

And now, why shall any servant of *Christ* refuse to give out that *blood* of his *Masters* which runs so freely to sinners? And any sinner refuse to receive it, because their *vessels* are not clean enough for it, when it is such a *blood* as makes the *vessels* clean for it self?

LII.

The simplicity of the Gospel-Salvation, easie and plain.

JEsus *Christ*, and *forgivnesse* of sins in his Name, and *redemption* through his *blood*, is the first and onely thing held forth in the *Gospel*

Goſpel to *ſinners*; the other *Myſterie* of *righteouſneſſe*, is revealed to *beleevers*; *forgiveneſſe of ſins* is firſt taught, that they may *beleeve*; and the other *glorious Myſteries* are taught, that they may *know* what they do *beleeve*: they are firſt to ſee Gods *love*, and afterwards his *glory*: *Jeſus Chriſt crucified* is the beſt ſtory for *ſinners*, and *Jeſus Chriſt exalted* for *Saints*; and therefore it is that in all the Apoſtles Sermons, the *ſtory* of *blood*, and *redemption*, was firſt preached; and when they did *beleeve* that, then they wrote *Epiſtles* and *Revelations* of greater things unto them, ſo as they *ſpeak* of *Chriſt* onely to make them *beleeve*, and *wrote* to them of *him* when they did *beleeve*.

Salvation is not made any puzzeling work in the *Goſpel*; it is *plainly*, *eaſily*, and *ſimply* revealed; *Jeſus Chriſt was crucified* for *ſinners*; this is *ſalvation*, we need go no further; the *work* of *ſalvation* is paſt, and finiſhed; *ſins* are *blotted out*; *ſinners* are *juſtified* by him that *roſe for juſtification*. And now if you ask me what you muſt *do to be ſaved*, I anſwer, *Beleeve in the Lord Jeſus Chriſt, and thou ſhalt be ſaved*. All that is to be done in the *work of ſalvation*, is to *beleeve* there is ſuch a *work*, and that

Chriſt

Christ died for *thee* amongst all those other *sinners* he *died for*.

To *beleeve* now, is the onely *work* of the *Gospel*; *This is the work that ye beleeve on him whom he hath sent*, *Joh.* 6.29. *This is the Commandment, that ye beleeve on his Son Jesus Christ*, 1 *Joh.* 3.23. That is, that ye be perswaded of such a thing, that *Christ* was *crucified* for *sins*, and for *your sins*, and we are called on to *beleeve*, because they onely that can *beleeve*, are *justified*; *By him all that beleeve are justified*, *Act.* 13.39.

So as *salvation* is not a businesse of our *working* and *doing*; it was done by *Christ*, with the *Father*; *sin*, and *Satan*, and *Hell*, were all triumphed over by *Christ* himself openly *for us*; and all our *work* is no *work* of *salvation*, but in *salvation*; in the *salvation* we have by *Christ*, we *receive* all, not *doing* any thing that we may *receive* more, but *doing* because we *receive so much*, and because we are *saved*: therefore we *work* not that we may be *saved*, and yet we are to *work* as *much* as if we were to be *saved* by what we *do*; because we should *do* as *much* for what is *done* already *for us* and to our *hands*, as if we were to *receive* it for what we *did* our selves.

This

This is ſhort work, *Beleeve* and be *ſaved*; and yet this is the onely *Goſpel-work* and *way*. Chriſt tells ye in few words, and his Apoſtle in as few; As *Moſes lift up the Serpent in the wilderneſſe, ſo muſt the Son of man be lift up; That whoſoever beleeves on him ſhould have life*, Joh. 6. *Paul* tells you, *Say not in thy heart, Who ſhall aſcend unto Heaven? That is to bring Chriſt from above; Or, who ſhall deſcend into the deep? That is to bring up Chriſt from the dead. But what ſaith it? The Word is nigh thee, even in thy mouth, and in thy heart, the Word of Faith which we Preach. If thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt beleeve in thy heart that God raiſed him from the dead, thou ſhalt be ſaved*, Rom. 10.6.7,8, 9, &c.

So as here is but looking up on *Jeſus Chriſt*, and *ſalvation* is in thy ſoul; and *beleeving with thy heart, and thou art ſaved*: thou wert ſaved by *Chriſt* before, but now in thy ſelf.

There are yet theſe grounds why ſalvation is ſo ſoon done.

1. Becauſe it was done *before* by Chriſt, but not *beleeved* on *before* by *thee* till now.

2. Becauſe it is the *Goſpel-way* of *diſpenſation*, to aſſure and paſſe over *ſalvation* in *Chriſt* to any that will beleeve it.

3. There needs no more on our ſides, to *work* or warrant *ſalvation* to us, but to be perſwaded that *Jeſus Chriſt died for us*, becauſe *Chriſt* hath *ſuffered*, and *God* is *ſatisfied*. Now *ſuffering* and *ſatisfaction* is that great *work* of *ſalvation*.

4. Becauſe they, and they onely are juſtified, who can *beleeve*: *Righteouſneſſe is revealed from faith to faith*; and *All that beleeve are juſtified*, Rom. 1. 17. Acts 13. 39.

5. That it may be by *grace*, and not of *works*. *Being juſtified freely by his grace*, Rom. 3. 24.

LIII.

Chriſt *and every part of* Chriſt *to be ſtudied, and beleeved in.*

THere is not any thing of *Jeſus Chriſt*, but it ſhould be matter for a *beleevers faith* to be excerciſed in, from his divine nature

nature to his *incarnation*, and so to his *exaltation*; that they may be able to *comprehend* with all *saints*, the *height* and *depth*, and *breadth* of the *love* of *God*; for *God* was infinitely influencing into every passage of *his birth*, his *growing up*, his *infancy*, his *circumcision*, his *baptism*, his *preaching*, his *praying*, his *temptation*, his *fasting*, his *obedience* to the *whole Law*, his *sufferings*, his *reproaches*, his *poverty*, his *humiliation*, his *bloody sweating*, his *judgment* and *Judges*, his *condemnation*, his *crucifying*, his *peircing*, his *nailing*, his *drinking Vinegar* and *Gall*, his *strong cries and tears*, his *crown of throns*, his *blood flowing* out from *his feet*, *hands* and *side*, his *giving up the ghost*, his *death*, *burial*, *resurrection*, *ascension*, *exaltation*, and *sitting on the right hand of God*, his *Priesthood*, *Mediation*, *Intercession*, *Dominion*: There is *infinite vertue* in all these, and the *Gospel* is made up of these; in *these* are those *unsearchable riches* of *grace*, *love*, and *Redemption*. These are to be the *subjects* of every beleevers *meditation*, and he is to seek into the *spiritual extent* of these, and *deepnesse* of these: Out of these he is to draw *strength*, *power*, *love*, *holinesse*, *spiritualnesse*, *regeneration*, *mortification*,

new obedience, *faith*, *repentance*, *humiliation*, *meekneſſe*, *temperance*, *&c.* *Chriſt* and *every thing* of *Chriſts*, is to be *matter* for him, and *meditation* for him. Theſe are thoſe *miniſterial* and *inſtrumental* means of *grace* and *life* to *ſinners*; not an *hiſtorical* or *tragical* uſe of theſe, but a *beleeving* uſe, a *relying*, *reſting*, *comforting*, *ſpirituallizing* uſe: Theſe were all but *parcels* of the *work* of *redemption*, but *parts* of the *whole*; and to all theſe, there is an *infinite* depth of ſin and *temptations* oppoſed; And therefore the more we are improving our ſelves in *theſe things* of *Chriſt*, the more *ſpiritual* and *infinitely provided* ſhall we be againſt the other: It is not enough to look on *Jeſus Chriſt* in his ſingle perſon glorified and exalted, but to ſtudy every *part* and *parcel*, and *paſſage* of *Jeſus Chriſt*: And thus to *know nothing but Jeſus Chriſt and him crucified*.

The

The ſeveral wayes of Free-grace, and the general point ſearched.

FRee-grace is conveyed to us under ſeveral notions in theſe times; and I ſhall in few words gather up the conceptions, intending a larger draught of it hereafter.

The firſt way of Free-grace, free with out all condition of Graces.

THe firſt and pureſt conceive of the Myſtery thus:

That *God* the *Father* for *manifeſtation* of his *mercy* and *love* purpoſed ſome to *glory*, whom he *loved freely*, and gave his *Son* to be a *way* to them for *life* and *righteouſneſſe*, knowing that they ſhould fall under *ſin* and *condemnation* in the *firſt Adam* (where he might juſtly have left them, as the reſt, in their blood and pollution) had it not been

for that *free-grace* in himself; and therefore that *Son* is called the *second Adam* or *quickning spirit*, and this *mystery of salvation* is *free*, *infinitely free*; the *Father* loving *freely*, and giving his *Son*; the *Son* loving *freely*, and giving *himself freely*; and the *spirit* working from them both *freely* for the *manifestation* of this *salvation* in the *souls* of his *elect*, and through the *ministery* of a *free Gospel*, even to *sinners* as *sinners*, and children of wrath in themselves.

A second way of Free-grace, free onely with conditions.

THe second sort hold, which is called the *Reforming* opinion, and is the more general:

That *God* did *freely decree* or *purpose* some to *salvation* in *Christ*, through the *interveening* and *instrumental assistance* of *faith*, *&c.* And that none are actually *justified*, nor partakers of this free *salvation* but by *faith*; and the *Gospel* is a *ministery* of *conditions* or *qualifications* for this *salvation*: And this I call a *Decree* with *Graces*.

A third way of Free-grace, free onely upon condition.

THe third ſort hold, That *God* did freely purpoſe ſome to *ſalvation*, and therefore gave *Jeſus Chriſt*, but it was onely to *thoſe* whom he *foreſaw* through the help of a *Goſpel-miniſtery* and other *ſpiritual ſufficiency*, would imbrace *Jeſus* ſo *given*, yea *given* for all, if all would have embraced him. And this I call *a reſpective Decree* for *Graces*.

A fourth way of Free-grace, free meerly in the extent.

THe fourth ſort hold, That *God* purpoſed ſome to *glory* and *ſalvation* in *Jeſus Chriſt*, without reſpect to any thing but the interveenings of *faith*, *&c.* and gave this *Jeſus Chriſt* to die for *all*, not that *all* ſhould have *ſalvation* by *him*, but onely the *elect* who are onely made to *beleeve*; and that the *Goſpel-miniſtery* reveals ſuch a *kinde* of *general Redemption*; otherwiſe the

Goſpel could not juſtly be tendered to all; nor any be condemned for not beleeving, nor unbeleeving be any ſin.

This laſt I ſhall onely ſpeake on.

This is in part the *general point*, and it is anſwered thus:

Some do it by a way of interpreting the *general Scriptures*; as theſe, of *Gods loving the world, &c.* Interpreting the *world* in oppoſition to *Jews*, and by that underſtanding the *Gentiles*, who were called the *world*: And ſo of ſending *Jeſus Chriſt* to be a propitiation not for *ours*, but the *ſins* of the whole world, *&c. Rom.* 11. 11, 12. And ſo where ever the word *all* is, that *God will have all ſaved, &c.* they interpret it with reſtriction to ſome of all, *&c. Matth.* 3. 5. And ſo for the *general tenders* of the *Goſpel*, they interpret that by way of *diſpenſation* for the better gathering up the *elect* from all ſorts and places, *Matth.* 24. 31. And ſo for *not beleeving*, they ſay men are not damned for *not beleeving* ſimply, but from the condemnation they are left under, though their *not beleeving* may make their condemnation greater.

Some anſwer it by ſhewing forth the *contradiction* in this of *Chriſt dying for all*, and

ſaving

saving some, that it is as much as *Christ died for all*, and *not for all*.

Some answer, by turning it into immortality for all, but not *salvation* for all.

Some answer, by revealing *Gods love*, and *Jesus Christ* as the *effect of this love*, as it were the *instrument* and *minister* of this love; and this *love of God* going out onely to the *elect*, for whom *Christ* is given: This way they conceive takes off *general Redemption*. But we must take heed of making *Christ* more *instrumental* and *ministerial* then the *Father* hath made him, and will stand with the *honour* of the *Son*, who is the *first born* of the *elect*, the *head* of the *body*: And we must be spiritually wary in distinguishing too curiously upon *Jesus Christ* as *Son* and *Mediator*, *&c.* but onely in a Scripture-way; for *Christ* is but *one*, and *salvation* is *one*.

Thus far some *worthy beleevers* go in opposing the *general point*, but we must go a little further in finding out the *Mystery* of the *general point*, and meet with it there. Now I humbly conceive the *mystery* lies onely in a *rational way* of *justice*, and *Gospel dispensation*, That *God* will not *meerly*, and *arbitralily* damn any *because he will*.

So as he hath put every one under a *ſtate* of *Redemption*, and *power* of *ſalvation*; and they are *damned* from their own *will*, not from *Gods*: Thus go the *deepeſt* and moſt *notional* of that way.

And the other part of the *myſtery* which is *loweſt*, and moſt *argued for*, in theſe times and by *moſt*, is onely, that the *Goſpel* cannot *rationally* be tendered but upon ſome ſuch *general ground* as *Chriſt dying for all*.

Thus I have opened, though weakly, the *myſtery*; and the opening it may be enough, and the whole building of the *univerſal Grations*; is all upon a *rational notion* ſtrengthned with ſome *general terms* in the *Word*: Now let them ſee whether meer *Reaſon* is a *Principle* high enough for a *ſpiritual myſtery*. And if bringing *ſalvation* down upon ſuch a *ground*, be *proportionable* to ſo *glorious a work* as that of *Redemption*, beſides all the *interveenings* it hath with *free-grace*, and *free-juſtification*, and *election* of *grace*, *&c.*

Now let the *Myſtery* be lookt on in *their way*, which is this, *Chriſt died for all*, elſe *the Goſpel cannot be preached to all.*

And in the *other way*, which is this, *Chriſt* died onely for *his*, and it is offered to *all*, that

that *his* who are amongſt this *all* might beleeve; and though he died not for *all*, yet none are *excepted*, and yet none *accepted* but they that *beleeve*, and none *beleeve* but they to *whom it is given*. And in this way of *ſalvation* there lies more *myſtery*, which is more ſutable to a *divine work*. *Great is the myſtery of godlineſſe.*

And this *ground*, *That none are excepted*, is as *clear*, and *ſpiritually rational*, for the *Goſpel to be preached to all*, as this ground, *That he died for all.*

Seeing upon both grounds, *Some* onely are *ſaved*, and *not all*, and a *decree* of meer *grace* and of *faith foreſeen*, do equally imply an impoſſibility of *all to be ſaved*; and therefore why is it ſo contended for that *all are redeemed*?

Some

Some Truths of *Free-grace*, ſparkling in former Writers, and in ſome famous approved men of our times, in Teſtimony to what is in this Diſcourſe in part aſſerted, and in theſe times, by others,

Aſſertors of

FREE-GRACE.

The Law by the Preaching of it, cannot reform, but onely Faith and Grace.

Dr. *Preſton* in his Sermon on the new Coven. Comment. in *Galat.* 3.5. which he quotes Pag. 347.

IF I ſhould onely Preach to you the Commandments, *&c.* I might Preach long enough ere you could keep them: Do you receive the Spirit by the Preaching of the Law?

Law? No, but by Preaching promiſe of pardon and forgiveneſſe.

Page 333.

2. If a man would deſire to change his courſe to, be made a new Creature, the way is not to conſider the Commandments what he ought to do; but my beloved, the way is to get aſſurance that thy ſins are pardoned, to conſider the Covenant of Grace, *Heb.* 9. 14.

No preparatory works before Chriſt.

Maſter *Rogers* in his Book of the Right way to be ſaved, *&c.* P. 54.

DIvers miſtake, and look for ſomething to ground on in themſelves, and ſo are wofully bewildered, and in great perplexity: It is as if one ſhould not ſet a young Tree, but let it lie above the ground till they ſee what it will bear.

Free-

Free-grace hath many enemies. We ſhould ſtand for Free-grace.

Dr. *Sibbs* his Book of the excellency of the Goſpel above the Law, Pag. 241.

DO ye wonder why the Free-grace of God hath found ſuch enemies, *&c.* The heart of man is in a frame of enmity againſt God, and ſets it ſelf moſt againſt that God will be moſt glorified in. Let us vindicate nothing ſo much as grace.

We muſt live by grace, and die by grace, and ſtand at the day of judgement by grace; not in our own righteouſneſſe.

Faith is no condition of the new Covenant of Grace.

Maſter *Perkins* Commentary on the *Galathians*. P. 187.

THe Goſpel called by *Paul* the Promiſe, offers and gives life freely, without the condition of any work, and requires nothing

thing but the receiveing of that which is offered. It may be objected, that the Gospel promiseth life upon the condition of our Faith. *Answ.* The Gospel hath in it no moral condition of any thing to be done of us: Indeed Faith is mentioned after the form and manner of a condition; but in truth, it is the free gift of God as well as life eternal, *&c.*

Pag. 184.

We have all in Christ.

Thou must not receive the promise immediately of God, but Christ must do it for thee; though thou be unworthy, yet there is dignity and worthinesse sufficient enough in him. If thou say that thou must at the least receive the promise at the hand of Christ; I adde further, That he will not quench the smoaking flax, *&c.* And our salvation stands in this, not that we know and apprehend him, but that he knows and apprehends us first of all.

Christ

Christ is every thing to us.

Mr. *Calvin* in his Book of Institutions, *Book* 2. *chap.* 16. P. 167. 8.

WE must take heed of drawing any part of Salvation but from Christ: If we seek Salvation, let it be in the Name of Jesus Christ; if the Spirit, or any gifts or graces, let us seek them in his Unction; if strength, let us seek it in his power; if purity, in his conception; if mercy, in his nature, which was touched with our infirmities; if redemption, in his passion; if forgiveneſſe, in his condemnation, or being a curſe for us; if satisfaction, in his sacrifice; if cleansing, in his blood; if mortification, in his Sepulcher and death; if newneſſe of life, in his reſurrection; if immortality, in the same; if an heavenly inheritance, in his entering into Heaven; if all good things, in his Kingdom and dominion here: All treasures are in him, and they who are not content onely with him, shall have no reſt any where; although too they may look principally at him.

Nor can there be any unbeleif, or doubtings where his fulneſſe is thus known.

God

God was never an enemy to his.

Calvin quoting *Auguſtin* in his Book of Inſtitut. tract. in Evangel. Johan. 110. 2. Chap. 16. P. 106. 1.

INcomprehenſible and unchangeable is the love of God, not that love which we obtain from reconciliation by the blood of Chriſt, but wherewith he loved us before the foundations of the world; therefore when it is ſaid, Chriſt reconciled us, it is not to be underſtood as if then he begun to love thoſe whom he hated before, but he reconciled us even to that love wherewith he loved us, *Rom.* 5. 8. therefore in a wonderfull manner he loved us when it is ſaid he hated us.

That we and thoſe commonly called Antinomians *differ little.*

Mr. *Gattakers* Teſtimony in a late Treatiſe, *Gods eye, &c.* in Epiſt. to the Reader. P. 10.

THe matter in controverſie between us and theſe men, is not how far forth ſin is removed or aboliſhed in beleevers, or how far forth it is by Juſtification abandoned,

abandoned, or in what ſenſe God is ſaid to ſee or not ſee ſin, or to take notice of it in beleevers and juſtified perſons, *&c. As if all theſe things were granted on both ſides.*

Note,

Men of learning you ſee and judgment, do not cry out Antinomianiſm on Free-grace, or free juſtification, as others do, *&c.* But acknowledge a conſent in all theſe, *&c.*

Why *Luther* is not quoted here.

Luther I could quote, but he is now lookt on by ſome as one that is both over-quoted, and over-writ Free-grace, and bending himſelf againſt works, which was the *Popery* and *Antichriſtianiſm* of thoſe times. He raiſed up *grace* rather in *oppoſition*, as ſome think, to whom I dare not ſo fully agree, to the *exceſſe* of works, then to the juſt *advantage* of *grace*; and yet they can allow him in other things. Thus we can pick and chuſe from a *Reformer* what fits to the *ſtanderd* of our own *Light* and *Reformation*, and caſt the other by: I ſhall therefore quote ſome later.

Concerning

Concerning our not reſting on ſight, or our own graces for aſſurance.

Mr. *Tho. Goodwin* in his Book, *Chriſt ſet forth*, in Epiſt. to the Reader. Pag. 1,2.

AN immoderate recourſe into ſigns, though barely conſidered as ſuch, is as unwarrantable, when thereby we are diverted, & taken off from a more conſtant actual exerciſe of daily thoughts of faith towards Chriſt immediately, as he is ſet forth to be our righteouſneſſe, *&c.* And yet the minds of many are ſo wholly taken up with their own hearts, that as the *Pſalmiſt* ſayes of God, *Chriſt is ſcarce in all their thoughts*; But let theſe conſider what a diſhonour this muſt needs be unto Chriſt, that his train and favourites, our graces, ſhould have a fuller court, and more frequent attendance from our hearts then himſelf, who is the King of glory; and likewiſe, what a ſhame alſo it is for beleevers themſelves, who are his Spouſe, to look upon their husband no other-

otherwise but by reflections, and at second hand, though the intervention and assistance of their own graces, as *mediators* between him and them.

Now to rectifie this errour, the way is not wholly to reject all use of such evidences, but to order them, *&c.*

We are justified in Christs Justification, when he rose. Pag, 202.

Christ his Resurection, was the original act of Gods justifying us in Christ, we were virtually justified then in Christ his being justified, as in a common person.

God remembers not our sins. P, 207.

As by reason of his *Intercession* God remembers not *old* sins, so likewise he is not provoked by *new*.

The *Law as given by* Moses, *no* Rule *to Christians.*

Mr. *Bolton* in his Book of *the true Bounds of Christian freedom.* P. 74.

OThers say we are freed from the Law as given by *Moses*, and are onely tied to the obedience of it as given by *Christ*; and as

as Christ renews it, and as it comes out of the hand, and from the authority of Christ; and we have it immediately from the hands of Christ. I shall not much dislike this, *&c.*

Beleevers and God are never at enemity, P. 14.

As none of our sins shall condemn us, so none of our sins shall put us into a state of condemnation more; none of our sins shall ever put us under the curse, under wrath again.

God doth not punish beleevers for sins, P. 14

We are freed from all miseries, afflictions, punishments, which yet are the fruits of sin as they may be conceived to be fruits of wrath, or have wrath in them.

Faith before Justification is no Grace.

Mr. *Rogers* on the Articles, Art. 13. P. 57.

WOrks done before Justification please not God before men do please; nothing that they do, can please him; hereby the vanity of them is perceived who think before mans justification, his deeds do please God.

Note.

Note,

What, is faith then to be accounted before Justification, according to this principle?

God is never an enemy to his though sinning.

Mr. *Herbert Palmer* in his Charact. of a Christian in Paradox, *&c.* P. 10.

HE beleeves the God that hates all sin, to be reconciled to himself, though sinning continually, and never making, nor being able to make him satisfaction.

We are justified though ungodly, P. 11.

He beleeves the most just God, *&c.* To have justified himself though a most ungodly sinner.

We are not saved by any thing we do, P. 58.

He knows he shall not be saved by his works, and yet doth all the good works he can.

A beleever sins not, P. 68.

He cannot sin, yet he can do nothing without sin.

A beleever beleeves against hope, P. 74.

He beleeves like *Abraham*, in hope against hope.

God

God freely pardons, P. 12.

He beleeves himself freely pardoned.

Beleevers are pure in Gods sight, P. 13.

He beleeves himself to be precious in Gods sight.

Christ promised to sinners as sinners.

Master *Tho. Goodwin* in his Book, of *Christ set forth*, P. 30.

THere are *absolute promises* made to *no conditions*, as when *Christ* is *said to come to save sinners, &c.* Now in these it is plain, *Christ* is the *naked object* of them, so that if you apply not *him*, you apply *nothing*; for the onely *thing* held forth in them is *Christ*.

We are justified in Christs justification, P. 122.

Even so it is in the matter of our justification; it was done vertually in Christ; and afterwards when we beleeve it is actually passed in, and upon our selves.

So by Christ being justified, we are all virtually justified, and in Law, through a secret, yet irrepealable Covenant between God

God and Christ, who onely did then know who were his.

A Beleevers Law is Christ, *and his Spirit.*

Mr. *Perkins* in his Comment. on the *Gal.* P. 128.

THey which are true beleevers are a free and voluntary people obeying God, as if there were no law to compel them; they have Christ to live in them; the Spirit of life that is in Christ, is in them, and that is their Law. It is the property of a childe of God to obey God, as it is the nature and quality of the fire to burn, *&c.*

Thus in the quoting or citing these Divines concerning some precious *truths* of *Christ*, I have done as *Paul* said to the *Athenians* when he would prove a *God*, *As certain also of your own Poets have said.* So the *truths* which are abroad mistaken by many, are *truths*, as *also some of your own Divines have said.*

FINIS.

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